

**THE CHRISTIAN BROTHERS IN TASMANIA:
A PORTRAIT
1911-1988**

by

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This work is humbly dedicated to the memory of the 400 or so Christian Brothers described herein, who following the spirit of Edmund Rice, laboured in Tasmania in splendid isolation.



Sean T. McManus

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INTRODUCTION

This thesis seeks to paint a portrait of the members of the communities of Christian Brothers who taught and worked in Tasmania from 1911-1988. It examines some aspects of the Brothers: their backgrounds, their style of community life in Tasmania, their studies and their relationships with the official Catholic Church. It does not examine their work as educators, nor their schools. This has been partially done by others, James Brophy in his history, *St. Patrick's College, Launceston, 1919-1991* and Tim Jetson, *St. Virgil's College, 1911-1994*.

The sources used for this thesis have almost entirely been of Christian Brothers' origin. These have been biographies of Brothers, Annals of the Brothers' Houses, a diary of a Brother in Launceston, letters in the Brothers' Archives in Parkville and Balmain (formerly at Strathfield, NSW) as well as some secondary sources written by Brothers about different aspects of their life in Australia.

The use of such sources exclusively has its limitations. The view is always from the "inside." These sources are often sanitised, and written knowing that some of the people involved will be reading the material. Thus there is a lack of critical comment, a tendency to state facts rather than causes or reasons, and a lack of mention of controversy, failure or other unsavoury aspects of life in the Brothers in Tasmania. It is therefore sometimes difficult to be objective about the Brothers, or to view them from the "outside". At the same time, the very personal responses are also missing. To some extent this thesis includes the personal element, conveyed through interviews with Brothers who taught in Tasmania and who are still alive.

Despite these limitations, there is still an abundance of material to enable us to explore the Brothers' life in Tasmania over three quarters of a century. Because the Brothers were not isolated in Tasmania, but came from and went back to other Australian states, we are virtually examining the typical experience of Christian Brothers in most parts of Australia during the Twentieth Century.

ABBREVIATIONS AND CONVENTIONS:

Names of Communities:

Given that there have been several Christian Brothers' communities in each of Launceston and Hobart, the following will be adopted as standard names:

BARRACK ST (or sometimes Hobart)	(for the original St. Virgil's College Community in Barrack St, Hobart, 1911)
AUSTINS FERRY	(for the second St. Virgil's College at Austins Ferry near Hobart, 1962)
GAGEBROOK	(for the Bridgewater-Gagebrook community about 20 km from Hobart, 1985)
WARWICK ST	(for the new Community in Warwick St. Hobart formed in 1988.)
LAUNCESTON	(for the original St. Patrick's College Community in York St, Launceston, 1919.)
PROSPECT	(for the community formed at the new St. Patrick's College, Prospect Vale outside Launceston, 1958/59.)
CYGNET	(1944-75)
DEVONPORT	(1960)

Names of Brothers:

Unless stated otherwise, any name given is that of a Christian Brother (or of someone who was an aspirant.) so "Mark McCarthy" = Brother Mark McCarthy.

The word "Brother(s)" with a capital "B" will also indicate that Christian Brothers (as distinct from siblings) are being referred to.

Many Brothers have been known by two names, their Christian name, and their Religious name(qv¹). In this work, they will be **identified by the name they were most usually called** (as in Mark McCarthy, even though his Christian name was William). Brothers who were known for a long time by a religious name and who then reverted to their Christian name, will have the religious name included in brackets: Jack (Cyril) Higgins signifies that Jack Higgins had the religious name Cyril, was known by it for some time but then reverted to Jack.

Currency

In the absence of a Sterling symbol, Pounds Sterling will be denoted by the word "Pounds" after the numeral.

¹ (qv) refers to a term explained in the **Glossary** at the end of this work.

References:

- "Jetson" refers to a history of St. Virgil's College:
Tim Jetson, *St. Virgil's College, 1911-1994, -Conducted by the Christian Brothers*
Published by St. Virgil's College, 1994
- "Brophy" refers to a history of St. Patrick's College, Launceston
James Brophy, *St. Patrick's College, Launceston, 1919-1991*
Published by St. Patrick's College, Launceston, 1991
- "Necrology 19..." refers to a short biography of the Brother in question. An account of the life of each Christian Brother who dies in the Order is written by a fellow Brother. Since about 1892, these lives have been collated and published annually in a volume entitled *Necrology*. Sometimes they have been published as part of the *Christian Brothers Educational Record (qv)* but more usually since the 1970's, they have been published as a separate volume. See APPENDIX A1
- ".....Annals" refers to a book required to be kept in each Christian Brothers Community. The Superior for the time being of the community (or some other delegated person) writes an ongoing account of significant events in the life of the community. The Annals are not always kept methodically, and in some communities, there are gaps of several years. The *Annals* are kept in the community house (or at Provincial Archives if the community has closed) and a photocopy of the *Annals* is kept and updated in the Provincial Archives. See APPENDIX A2
- "Flood Diary" refers to a diary kept in an exercise book by Brother Baptist Flood. The Diary covers his period in Launceston from 1920 till his death in 1941. The *Diary* is kept in the Christian Brothers' Community, York St., Launceston. See APPENDIX A3

CHAPTER 1

CHRISTIAN BROTHERS' INVOLVEMENT IN TASMANIA 1911-1988

ORIGINS

The Christian Brothers are a religious order of men in the Catholic Church. They were founded in 1802 in Ireland by Edmund Rice, a wealthy Catholic merchant in the port city of Waterford. He founded the group as a response to the plight of poor uneducated youngsters in the cities and towns of Ireland. The chief way in which the group worked, was by establishing schools for the Christian education of youth (boys only). The Brothers lived in a house (often referred to as a "monastery") which sometimes was incorporated into the school building. The Brothers are non-clerical, i.e. are not priests. They are equivalent to monks but are not enclosed or confined within a monastery.

By 1822 the group was an approved religious order of papal jurisdiction (qv) under vows, with Edmund Rice (Brother Ignatius) as first Superior-General (qv). The order had also spread to England, soon to Gibraltar and before Edmund's death in 1844, three of his companions had sailed for Australia.¹

AUSTRALIA

The first mission to Australia lasted but three years 1844-47. The three Brothers in Sydney feared for their autonomy under the Benedictinising policies of Archbishop Bede Polding and returned to Ireland after four years.²

In 1868, Brother Ambrose Treacy established a second and enduring mission based in Melbourne which rapidly spread to Adelaide, Perth, Brisbane, Dunedin and back to Sydney by the early 1890's. In each of these cities, primary and secondary schools were set up, typically on the pattern of a large fee-paying College (with classes from mid-primary to pre-University) surrounded by one or more poorer free "branch" schools, usually primary. A typical example would have been the College at Victoria Parade East Melbourne (later known as Parade College) with its branch schools at Fitzroy, St. Francis Church and Abbotsford.³

¹ (anon., probably J. Dominic Burke), *History of the Institute(I)*, Ch xxxviii 1842 p.350

² Patrick O'Farrell, *The Catholic Church and Community - An Australian History*, (3rd Ed.) NSW University Press, 1992, p.121

³ See W.A.Greening, *The Adaptation of the Irish Christian Brothers to Australian Conditions in the 19th Century*, (Unpublished Thesis), 1988, p.(ii) and also K.K.O'Donoghue, *P.A.Treacy and the Christian Brothers in Australia and New Zealand.*, The Polding Press, Melbourne 1983, List of Establishments p.313

TASMANIA

Bishops Robert Willson, first Bishop of Hobart, and his successor, Archbishop Daniel Murphy both made enquiries about the possibility of Christian Brothers coming to Tasmania.⁴ The Christian Brothers' Provincial Visitor for Australia, Ambrose Treacy, was reluctant to send Brothers to Hobart while the Murphy dynasty was in operation⁵. In writing to headquarters in Dublin, Treacy called the Hobart Diocese a "family operation".⁶

In 1908 a new Archbishop, Patrick Delaney wrote to the new Brother-in-Charge for Australasia, the Provincial, Brother Patrick Jerome Barron, referring to a long previous promise of "a couple of years", and urging the Brothers to come to Hobart.⁷ This time there is a ready response.⁸

HOBART (1911)

Barron's troubleshooter for Tasmania was a giant of an Irishman called Mark McCarthy. McCarthy arrived in Tasmania in 1909 with a non-teaching Brother Alphonsus Prunster who was a jack of all trades. They set about renovating and altering an existing Murphy building. Stories are told of Prunster befriending the local youngsters and people as he went about his handiwork, with McCarthy doing the negotiating.⁹ The result was an official looking agreement¹⁰ between the Archbishop and the Brothers to conduct a school, and a groundswell of support from the people of Tasmania.

In 1911, the first Christian Brothers' Community was established in Tasmania under the leadership of Brother L. Carroll¹¹ as first Director. (Director, later more

⁴ Willson: 'Memoirs of Brother Patrick Stephen Carroll' (Section 1) written in 1888, in M.C. Normoyle (Ed) *Memories of Edmund Rice*, Christian Brothers (Private Circulation) 1979 pp. 35ff
 Murphy: Treacy to Superior General Hoare, 25/2/1875 in K.K. O'Donoghue, *P.A. Treacy and the Christian Brothers in Australia and New Zealand*, The Polding Press, Melbourne 1983, p.94

⁵ See APPENDIX B for a brief account of the early years of the History of the Catholic Church in Tasmania, and the Murphy dynasty.

⁶ Treacy to Superior General Maxwell, 17/1/1881. full text in K.K. O'Donoghue, *op.cit.* p.145

⁷ Delaney to Barron, 8/1/1808, copy in Christian Brothers Provincial Archives, Treacy Centre, Parkville; copy in *Barrack St. Annals Vol I*.

⁸ For a fuller account of pre-1911 links between the Christian Brothers and Tasmania, see APPENDIX L.

⁹ see account in *Hobart Annals Vol I*, pp 3-5, probably by Mark McCarthy (handwriting appears identical with notes in *Launceston Annals* 1930 signed by McCarthy.)

¹⁰ See APPENDIX C for a copy of this agreement from Provincial Archives, Parkville.

¹¹ The religious name of Br. Carroll does not appear in documents. He would seem to have left the

usually termed Superior, signified both the Superior of the Religious Community, and Principal of the College, a dual office.) The school was both primary and secondary, and boarders from all over Tasmania lived on the premises until 1970. The College remained on the Barrack St site till an amalgamation of Catholic Colleges in Hobart at senior level in 1995 created a new co-educational senior school called Guilford Young College, with Barrack St. as one of its new campuses.¹²

In 1915, the Brothers were asked to take charge of the small primary school near the Cathedral, after the death of its long serving Principal, Mr. Thomas Mitchell. This school has been variously known as St. Mary's Boys' School (even though girls attended¹³), St. Virgil's College Primary Department, and for over 50 years, St. Peter's School, all under the administration of the Christian Brothers.¹⁴

LAUNCESTON (1919)

Under the supervision of Monsignor Beechinor (nephew of Archbishop Murphy), the assistant priest in Launceston Fr. McNally negotiated the services of the Christian Brothers in setting up a school in Launceston. Like the Hobart foundation, this was to be a primary and secondary college. Br. Mark McCarthy was on the scene again supervising construction of what was then a very advanced school building.¹⁵ Again, the Brothers were to live on-site in a wing at the end of the L-shaped building. St. Patrick's College Launceston opened in 1919 under the principalship of Br. Anselm Kearney, a "graduate of the national University of Ireland."¹⁶

The College in York St struggled through the Depression years, losing its secondary stream to Prospect in 1958. The Brothers continued to live there even

order after his time in Tasmania.

¹² This did not occur till 1995 even though it had been discussed regularly in the 1960's, 1970's and 1980's. There is much correspondence in the Provincial Archives in Parkville on this matter. The Brothers' Community moved to a house in Ripley Rd, Moonah at Christmas 1992. See *Moonah Annals*.

¹³ Marguerite Harris, *A Boys' School*, published by St. Peter's School, 1993, p.16. One of the girls, Hilda Hicks, later married, and her son, Brother Michael Clancy, was Principal of St. Peter's 1955-66.

¹⁴ In 1996, it again changed its name to become St. Virgil's College Junior School.

¹⁵ Newspaper article on the opening, late 1918 or early 1919, undated and unsourced, stuck into the *Launceston Annals*, Vol I.

¹⁶ *ibid.*, In fact Kearney was NOT a graduate, but had studied a few subjects at NUI. Kearney while Principal of Hobart in the 1940's, arranged for his nephew D.A.(Tony) Kearney to come to Tasmania from Ireland, and to teach at St. Virgil's. He was later to receive prominence as Registrar of the University of Tasmania. His sons and grandchildren all went to Barrack St, making four generations of involvement.

after the boys' primary school amalgamated with the Presentation Sisters' girls' primary school in 1987. The Brothers in Launceston had some long-stayers in the community with Brother Baptist Flood 1920-1941, and Brother John (Anselm) O'Neill for over 25 years from 1970.

CYGNET (1944-75)

After a gap of 25 years, the Brothers made a third Tasmanian foundation in the small apple growing centre of Cygnet. Through the efforts of an idealistic Parish Priest Fr. Raphael Kent, two Brothers, John (Ambrose) Mullavey and Harry (Declan) Parker, were sent to Cygnet in 1944, to establish an agricultural college. The measure of the Brothers' Province commitment to the agricultural aspect was perhaps indicated by the fact that in the whole 32 years of their conducting of Lourdes Hill Agricultural College, only three Brothers were sent who had any real knowledge or experience at farming. The Brothers withdrew in 1975 when the school was amalgamated with the Convent school and became St. James' College.

PROSPECT (1958-1986)

From his arrival in 1954 as Co-adjutor to Archbishop Ernest Tweedy, and taking residence in the Deanery in Launceston, Archbishop Guilford Young took steps to expand the Brothers' work and the cause of Catholic Education in Launceston. A new spacious St Patrick's College was built for secondary classes at Prospect, an outer suburb of Launceston. In so doing the Launceston Parish was burdened with a debt which took nearly 30 years to pay off.¹⁷

The College opened in 1958 with Brother Quentin Brady as Principal/Superior. In 1984, the boys' college combined the the girls' colleges of Launceston and formed Marian-St Patrick's College with a Brother as Principal. The name later reverted to St. Patrick's College. At the end of 1986, the Launceston Brothers requested that the two communities be re-combined¹⁸ and from 1988 they lived at the older site at York St, the Prospect community house being taken over for school use.

DEVONPORT (1960)

¹⁷ W.T. Southerwood, *A Sesqui-Centenary History - Launceston Parish 1838-1988* p.61

¹⁸ Gerard Brady in *Prospect Annals*, 1986, p.187

The Parish Priest of Devonport, Fr. Griffin, gave an attractive offer for the Brothers to operate a secondary college for boys in a town that did not have a Catholic boys' college. In 1960, three Brothers moved in, led by a stolid mountain of a man, Patrick Urban Dillon. The Devonport foundation floundered somewhat with lack of concrete support from the priest and indeed from the Catholic people. The College had to drop senior classes, and eventually was amalgamated with the girls' school in 1981.¹⁹ By 1988, it was thriving as St. Brendan's-Shaw College under the combined leadership of the Christian Brothers and the Sisters of St. Joseph, with the return of senior classes imminent. The Brothers were still three decades later living in a temporary house, meant to last six months.

AUSTINS FERRY (1962 - 1988)

Looking at sites on which to expand the over-crowded Barrack St campus, Malachy Hessian chose one at Austins Ferry, a northern suburb of Hobart. Purchased in 1956, it took six years to develop the property. On opening day in February 1962, three junior secondary classes transferred from Barrack St. The community also moved in under the direction of Brother William (La Salle) Clohesy. Although initial plans were for the boarding section to move to the site, it continued to be a junior secondary school. In 1986 it was put under the control of the Principal of the Barrack St campus, and a lay Campus Director, Mr. Christopher Shirley, was appointed for Austins Ferry.²⁰ Due to the death of community member Luan Addicoat and the opening of the Warwick St. house (see below), the Brothers' community at Austins Ferry was closed at the end of 1988 and amalgamated with the Barrack St. community.²¹ The Brothers continued to travel out to "The Ferry" and to teach.

GAGEBROOK (1985)

In 1985, the Christian Brothers opened a small community in Gagebrook/Bridgewater, demographically the most disadvantaged neighbourhood in Tasmania.²² They lived in a fairly ordinary house in an ordinary street and travelled

¹⁹ cf *Agreement* between the Archbishop and the Provincial of the Christian Brothers regarding St. Brendan's College 23/6/81

²⁰ Interestingly, Shirley had been a Christian Brother and was also a relation of the Brothers' Founder, Brother Edmund Rice. [*New Standard*, April 1987, cutting in the *Barrack St Annals Vol II*, p.224]

²¹ Provincial Chappell to Superior Doyle 5/10/88, *Austins Ferry Annals*

²² See statistics in *Gagebrook Scrapbook*, showing in 1989 that Gagebrook had the youngest population, lowest income and highest unemployment of any statistical area in Tasmania. (from press reports of *Social Atlas of Hobart*.)

from there to their places of work which included the Catholic school in Bridgewater. Before long, they knew the people in their street and the children of the area were finding a ready welcome when they knocked on the door.

WARWICK ST (1988)

A new community, also unattached to a school was opened in Warwick St Hobart at the northern end of the city, by Brothers who had been at Barrack St. This community in an aging Federation house, under the leadership of Peter Clinch, became a centre of hospitality for young people, especially those involved in Edmund Rice Camps (see below). The Brothers travelled each day to work at St. Virgil's Barrack St and St. Peter's School.

EDMUND RICE CAMPS (1985)

A significant initiative of the Brothers in Tasmania was the Edmund Rice Camps movement which involved the provision of adventure holiday camps for youngsters from disadvantaged backgrounds. Using the combined resources and leadership of the Christian Brothers, senior students of the Brothers' schools and young old scholars, the camps took place first at the Brothers' holiday house at Southport in 1985,²³ then at Bruny Island, Bridport, Devonport and New Norfolk. Brothers Peter Clinch, Russell Peters, Peter Mitchell and William Wilding were influential leaders in the development of these camps, and in the passing on of the spirit of Edmund Rice from the Christian Brothers to others.

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1988 saw the death of Brothers Luan Addicoat and Barry Parton and of Archbishop Guilford Young. It saw the opening of Warwick St community and the closure of the one at Austins Ferry. At this time, the Brothers in Tasmania were distributed as shown in table overleaf.

In the last decades of the period under review, there was a broadening of the ways in which Brothers were involved with people, in addition to their traditional roles of teacher and Principal. Between 1970 and 1988, Brothers in Tasmania were

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<sup>23</sup> See account of the first camp, "Youth leading Youth" in *Congregation*, an international occasional Brothers' magazine, No. 1, 1987, p.26



engaged as Librarian<sup>24</sup> , Counsellor,<sup>25</sup> Catechist,<sup>26</sup> Catholic Education Office administrator,<sup>27</sup> Staff Faith and Personal Development Development resource person<sup>28</sup> , and cross-school Outdoor Education and Personal Development Coordinator.<sup>29</sup> As well Brothers were being actively part of local and parish life in various pastoral and liturgical roles, such as visiting the sick with communion<sup>30</sup> or being involved with parish youth ministry.<sup>31</sup> The Christian Brothers had a new and wider sense of the charism and spirit of their Founder, Edmund Rice.

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Community	Brothers
Barrack St	4
A.Ferry	4
Gagebrook	3
Warwick St	3
Launceston	8
Devonport	4
Total	26 ³²

Distribution of Brothers in Tasmania, 1988

²⁴ Greg Smith, St. Virgil's
²⁵ Peter Clinch, St. Virgil's
²⁶ Harry Parker in Gagebrook and Herdsman's Cove Primary Schools
²⁷ Denis Phillips
²⁸ Paul Noonan, St. Patrick's College, Launceston
²⁹ Peter Mitchell with St. Peter's School, John Paul II Primary School Rokeby, and St. Paul's Primary School Bridgewater.
³⁰ William (Ed) O'Donnell in Hobart, Anselm O'Neill in Launceston
³¹ Peter Duckworth, Paul Daglish, Harry Parker and Sean McManus at Gagebrook.
³² based on Brothers' *Community Lists* for 1988 in author's possession.

CHAPTER 2**WHO WERE THE CHRISTIAN BROTHERS IN TASMANIA?**

From 1910 to 1988 there were about 400 Christian Brothers who had worked in Tasmania.¹ Where did these men come from?

Initially many Brothers came from Ireland. About 190 Brothers were sent from Ireland to Australia from 1868 to 1939, when the Australian Province was judged self-sufficient.² There was a further group of about 35 Irish immigrants who joined the Brothers in Australia,³ and there were Brothers born in Australia of Irish parents.⁴ Thus the Irish influence was considerable in the early years and beyond.

Mark McCarthy who established the first Brothers' communities in Hobart and Launceston, had been a noted teacher in Ireland before he came to Australia.⁵ The first three Superiors (=Principals) in Launceston (Kearney, Mulkerns, Conlon), were Irish-born. In Hobart, the direct Irish influence was seen as late as 1946 when Tipperary-born Sixtus Boylan⁶ finished as Principal, although Brendan Murphy (1960-65) was Irish born and Australian educated, and Sean McManus (Hobart 1988-96) was Australian born of fiercely Irish immigrant parents.

Some of these Irishmen had much experience in Ireland, Louis Conlon taught in small Irish country schools, coming to Australia when he was 28. Anselm Kearney had taught in Dublin and attended University there. Some Brothers were sent to Australia as a possible cure for their tuberculosis⁷. Some died, some lived a long life in Australia. It is not clear if any of these TB cases were ever in Tasmania, although lung

¹ Figures based on a count of Brothers in Tasmanian communities 1910 - 1988 as listed in community *Annals*. 389 separate names have been accounted for. However, Brothers relieving for short periods are often not accounted for, while some annalists have been remiss in not listing accurately the Brothers in Community (for example only listing those changed at the beginning of a year and omitting mid-year changes). For some years there are no accounts at all in some annals. 400 would seem a reasonable estimate. In addition of course, many Brothers have served several terms in different communities.

² List in K.K.O'Donoghue, *P.A. Treacy and the Christian Brothers in Australia and New Zealand*, 1983, pp 316-318, list compiled by Br. W.A.O'Hanlon, Rome

³ *ibid*, p.318 (partial list)

⁴ Two examples being Kieran Cregan (Barrack St. 1930-31) Fitzroy born of Irish parents (see *Necrology* 1966), and Sean McManus (Gagebrook 1988 et seq) Hobart born of Irish parents.

⁵ He died in Ireland and is buried in the Brothers' graveyard at the former Generalate in Marino, Dublin.

⁶ Boylan was commonly known as "Just merely" because of his common use of the Irish phrase, as in "Just merely get on with your work !" His other famous phrase was, "The t'ird boy in the t'ird row...". Like other Irishmen, he 'didn't have a "th" in his mout!' (Brothers' folklore, 1970's-1990's)

⁷ K.K.O'Donoghue, *op. cit.*, p.150

trouble was the cause of Baptist Flood's transfer to Australia and later to Launceston⁸

More frequently, the Irish Brothers came out to Australia in their early twenties or even direct from the Scholasticate(qv). Three Brothers, Ignatius Goggins, Evin O'Doherty and Declan Forrest came directly to Australia for their first mission, the first two to Hobart. They were in Dublin for the 1916 Rebellion and partial destruction of the city, and then travelled to Australia at the height of World War I through mine and submarine infested waters.⁹ Some of these Irishmen had considerable overseas experience. Sixtus Boylan had taught in Ireland, Newfoundland and New Zealand as well as mainland Australia before coming to Tasmania. Baptist Flood had also taught in Ireland, Newfoundland (with Boylan) where he had been first Christian Brother Novice Master in North America¹⁰ and in Kimberley, South Africa, before spending his last 22 years in Launceston.

The Irish influence was in the school curricula too as evidenced by the presence of Irish History Examinations¹¹ and Irish stories in the *Christian Brothers' Readers* (even though the latter had been reprinted for Australia.)¹²

As well as "missionaries" from Ireland, young Australians joined the order, and served in Tasmania. The first Australian born Christian Brother was Norbert Moore who entered the Order from Geelong in 1887,¹³ was stationed in Hobart twice and died there in 1941. Alphonsus Grealy and Berchmans McSweeney, both came from the goldfields town of Monkstown, near Gympie in Queensland. Ephrem Mulquiney came from the pastoral region of Yarrawonga in Northern Victoria as did Linus Kelty. Gonzaga Rooney, Bob Best, Gerard O'Shea, John O'Shea and Gonzaga Dwyer all came from the rich soil of the Warrnambool area of Victoria. John (Vianney) Bourke, Ben McCabe, John Virgin and Denis Phillips came from South Australia while Hugh

⁸ I.S.Mullen in Flood's *Necrology 1943*. p.335ff

⁹ R.S.Stewart in Goggins' *Necrology 1990*, pp 199ff

¹⁰ I.S.Mullen in Flood's *Necrology 1946*. p 335

¹¹ 1926 *Annual Report* of St. Patrick's College Launceston. Ironically, the "Australian" History taught later in the 1960's was even less Australian. The author remembers the primary Social Science books at St. Patrick's College, Launceston beginning with the story of the Union Jack, and morning assemblies included an affirmation about honouring the Queen.

¹² for example in *The Fifth Reader of the Christian Brothers* we have "An Irish Cradle Song", "St Laurence O'Toole", while *The Sixth Reader* has "St Patrick and the Shamrock" and "By Shannon Shore"(no author listed, possibly P.A.Conlon, 1959 - this would have been the last edition of the Brothers' reader which had first been adapted for Australasian youngsters before 1880)

¹³ T.J.O'Donnell in his panegyric for Norbert Moore in *The Standard* 11/11/41

Sharpe grew up in Perth, WA. These Australian born Brothers who served in Tasmania were, like their Irish predecessors, men with potentially wide experience. As the biographer of Sixtus Boylan noted,
 "a change could sweep a Brother from one end
 of Australia to another."¹⁴

New Zealand was part of the "Australasian" Province(qv) of the Christian Brothers, and Brothers from New Zealand were significant in their influence in Tasmania. The legendary Brother Edmund Dominic Joyce who was at St. Virgil's Barrack St for 46 years(1916-1961) and twice Principal, grew up near Oamaru in the South Island. He played representative cricket for the North Island before sailing to Australia to train as a Christian Brother.¹⁵ Malachy Hessian, who also became legendary as a result of 29 years in Hobart and Launceston (being Principal in both), was born in Dunedin.¹⁶ In Hobart in 1955, with Hessian as Superior/ Principal, Joyce as his Deputy and Alexis Morris as Bursar, the three key administrative positions were all filled by New Zealanders. Ian Cameron is another New Zealander who served twice in Tasmania.

The Trans-Tasman influence was thus considerable - not that there was something uniquely of New Zealand that was transported to Tasmania. Rather, the men who had grown up in rural towns, and had been prepared to cross the ocean in pursuit of their goal, were perhaps suited to small cities in locations remote from Sydney and Melbourne. They certainly warmed to Tasmania and its people, and were held in affection by them. Joyce and Hessian have buildings named after them at Barrack St., their names continually recur in written and oral memories of old scholars,¹⁷ and of all the Brothers who taught in Hobart, these two New Zealanders have been hailed as the ones who most stand out.¹⁸

As the Brothers' administrative structures and regions changed in Australia in 1953 and 1967,¹⁹ Brothers requested to return to the Province of their birth.²⁰ An increasing

¹⁴ D.G.Kilmartin, *Necrology* 1983, pp 107ff

¹⁵ J.M.Hessian in Joyce's *Necrology* 1962, pp 183-4

¹⁶ P.A.McManus, Hessian's *Necrology* 1978, pp117ff

¹⁷ See any issue of *The Old Virgilian*, magazine of Old Virgilians Association e.g. the cartoon of Hessian and Joyce by Jeff Hook (of Melbourne *Herald-Sun* fame) in the December 1994 issue Vol 14 No.3, p.20 See APPENDIX D

¹⁸ Tim Jetson, *St Virgil's College, 1911-1994*, 1994, p.100

¹⁹ see **Province** in Glossary.

²⁰ e.g. Marcian Quane, Superior in Launceston, requesting of Provincial Garvey permission to return to

percentage of Brothers in Tasmania were from Victoria, particularly from the Essendon-Brunswick and inner western areas of Melbourne, which were particularly fertile grounds for vocations to the Brothers.²¹ Two Brothers of later decades who served at Prospect, had an unusual place of origin, the U.S.A. John Wayne De Bock (sic!) born in Massolin, Ohio, was in a De La Salle Brothers Juvenate, served in the United States NATO Forces in Germany, came out to Australia with a Jumbo-jet load of other American teachers, and later joined the Brothers in Melbourne.²² Another American born Christian Brother was Greg Lindeman who served in Launceston in 1984 while on an inter-Province exchange.²³

These Christian Brothers in Tasmania had a combined varied experience of living and teaching in different educational systems in Ireland, England, Newfoundland, USA, South Africa, New Zealand and all states of Australia. It meant that in the Brothers' schools in Tasmania, there were groups of educators with a background and perspective probably unmatched by any other educational enterprise in the state.

TASMANIAN CHRISTIAN BROTHERS

A significant number of young Tasmanians left home to join the Christian Brother. Between 1922 and 1988, records show that 61 boys entered the Juvenate(qv) to further their intention of becoming Brothers.²⁴ In addition at least another 29 entered directly into the Novitiate.²⁵ It is possible to name 91 young Tasmanian men who felt the call to be Brothers, and of whom at least 50 reached first Profession(qv). [See APPENDIX G] 28 made Final Profession, and by February 1996, 22 of the 91 have remained as Brothers (or died as Brothers.) These 22 represent 24% of all Tasmanian

the northern Province of NSW/Queensland 21/6/53, letter in *Launceston Brothers' Community Archives*.

²¹ Some Brothers in Tasmania who came from the area around the valley of Moonee Ponds Creek included Linus Kelty (after moving from northern Victoria), Peter Mitchell, John Caldwell, William Wilding, William (Edmund) O'Donnell, Tim Moloney, Sebastian Quilligan. From the inner Western Suburbs came Anthony Smith, Geoff Whitefield, Denis Moore, Peter Duckworth, Chris (Paul) Daglish.

²² John de Bock was in the author's Novitiate group. John had initially thought he was joining the De la Salle Brothers, for in the USA they are known colloquially as "Christian Brothers".

²³ Such exchanges were not common, after the proliferation of Provinces in the order in the 1960's. However there used to be regular inter-Province exchanges between St. Patrick's Province (Vic/Tas) and New Zealand, and with other Australian Provinces. Currently (1996) Brother Paul McGlade (Launceston, 1970's) is on loan to Eastern America to administer a Boys' Home.)

²⁴ Entrance lists of St. Enda's Juvenate (Sydney) 1921-65, and Edmund Rice Juniorate, Bundoora 1957-77 when it closed. Lists held at Provincial Archives, Treacy Centre, Parkville.

²⁵ Records are incomplete, and these figures are based on some entries in Annals, memories of former teachers, Brothers who joined from Tasmania and others, and are thus incomplete.

aspirants to the Order. They are 44% of the 49 who actually began teaching as Brothers and are 59% of the 38 Tasmanian Brothers who took final vows.

The first Tasmanian born to join the Christian Brothers was Patrick (Paul) Kinnear. Born in Hobart in 1834, he travelled with his soldier-father to India where he was orphaned.²⁶ He joined the Calcutta Brothers (who lived a rule based on that of the Christian Brothers) in that city, and as the order declined in numbers, it was amalgamated with the Christian Brothers in 1890.²⁷

The young men who joined from Tasmania virtually all came from Christian Brothers schools:²⁸

SCHOOL	OF ORIGIN	NUMBER
St Virgil's	Hobart	52
St Patrick's	Launceston	31
St Brendan's	Devonport	4
Lourdes Hill	Cygnets	2
Other		2

The differences in numbers, reflects the different lengths of histories, purposes and populations of the Tasmanian schools. One reflection of the number of young men joining the Brothers from St. Virgil's College, Hobart, was that no less than six of them took "Virgil" as their religious name: William Virgil Green, John Virgil Riley, Bernard Virgil Geard, Robert Virgil Hamilton, Peter Virgil Imlach, and Daniel Virgil McMahon. When we consider the 91 "vocations" to the Christian Brothers from Tasmania, 1911-1988, we note that regularly (but not every year), young Tasmanians entered the Brothers' Training Colleges. [See list in APPENDIX G, and graph next page.] A group in the 1920's would have entered the new St. Enda's Juvenile at Strathfield at the encouragement of P.I. Hickey. The cluster of entries in the thirties would have been invited to consider the Brothers by Stephen Turpin, who as Postulator (a recruitment officer - qv) visited all Brothers' schools in Australasia. His visits to Launceston are recorded by Baptist Flood who laments in November 1930 that Br. Turpin "found no vocations to our Congregation in L'ton."²⁹ In November 1934, Turpin interviewed

²⁶ *Necrology 1897* of Patrick Paul Kinnear, author unknown.

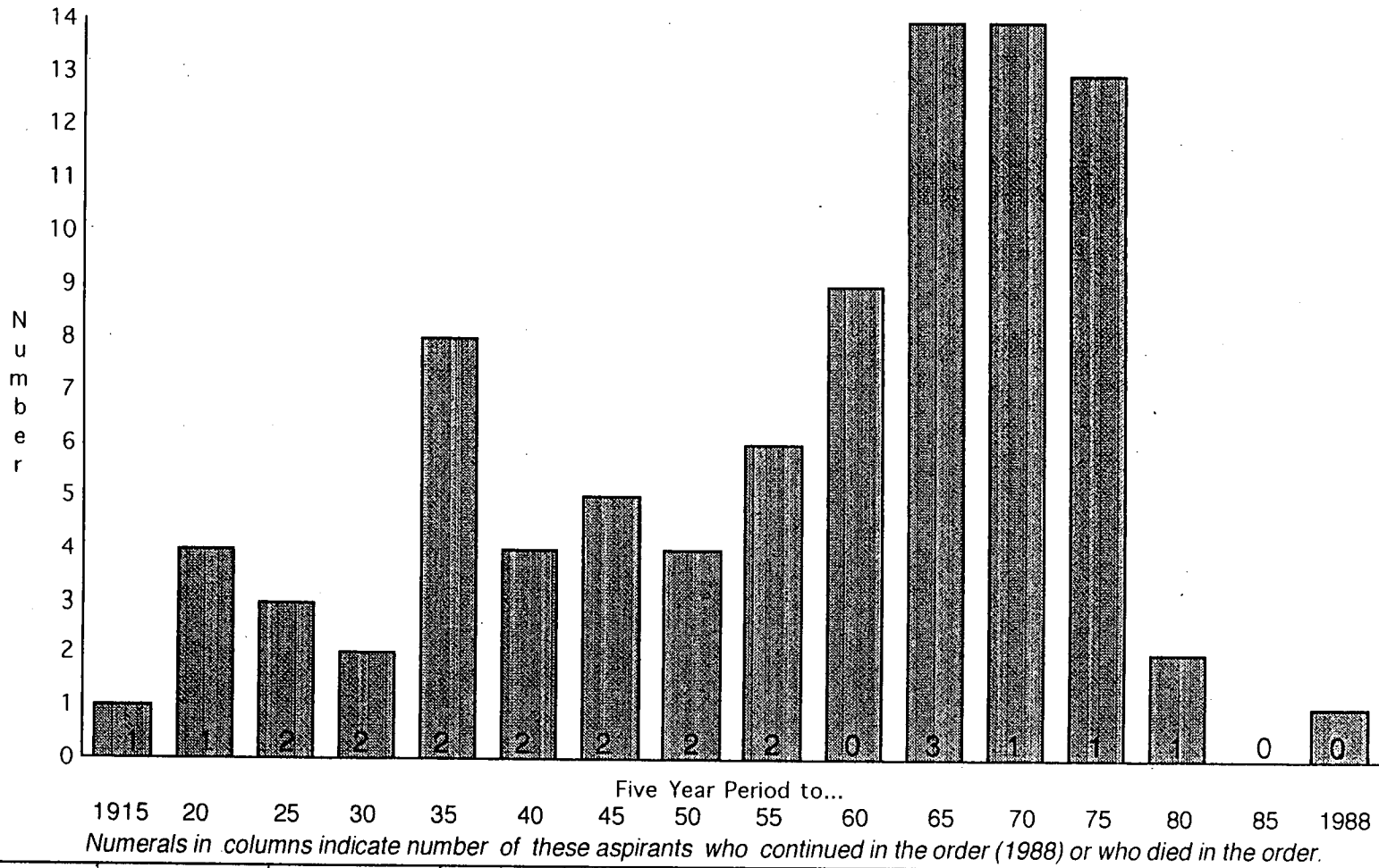
²⁷ 'M.S.O'B' (unidentified), "50 years in India" in *Christian Brothers' Educational Record*, 1941, p.87

²⁸ Based on Juvenile Entry Records and School Histories of St. Virgil's (Jetson) and St. Patrick's (Brophy). Note that several were also partly educated at Brothers schools on the mainland. Also, some who went to St. Virgil's would have earlier attended St. Peter's School to Grade 6 or even Grade 9.

²⁹ *Flood Diary*, Nov. 30, 1930

	A	B	C	D	E	F	G	H	I	J
1	Year	Number								
2		15	1							
3		20	4							
4		25	3							
5		30	2							
6		35	8							
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Tasmanian Aspirants to Christian Brothers 1911-1988



several aspirants. It was on this trip that he would have recruited Ray Miller and Max Morton.³⁰

In March 1939, a new Postulator, Justus Smith, is noted as making his first visit to Launceston³¹ and in 1940 the names are noted of several St. Patrick's boys who "have expressed an interest in being admitted to the Institute."³² Why would there be a cluster of 12 aspirants from Tasmania in the 1940's? The efforts of Justus Smith are legendary in the Brothers³³ but also there appears to have been a group of Brothers in the state with strong influence on young men. The late thirties saw the presence of each of Brothers Rooney, Forrest, Hessian, Boylan, Ick and Mooney in both Launceston and Hobart. Brothers Carew and (Stan) Mullins provided vigorous leadership in Launceston while Anselm Kearney was achieving state-wide prominence as Principal of St. Virgil's, alongside the entrenched and cross-generational influence of Dominic Joyce. In addition Brothers Fenwick, Moore and Flood while retired, appeared to have their own sphere of influence among students, parents and old scholars. It would seem that these Brothers all inspired young men who were ready to respond to the invitation of Justus Smith.

Three periods of more numerous vocations from Tasmania were the mid 1950's, the mid 1960's and around 1970. Some of the young aspirants of the Fifties and Sixties had been boarders in Hobart: Peter Guy from Burnie, Leo Kelly from Queenstown, Brian O'Rourke from Cygnet, Graham Rainbow from Zeehan.³⁴ They would have been closely associated in and out of school with Brothers Hessian, Joyce, Rooney, Lane, Clarkson, Addicoat, McCabe and others. Again we see some of the names from the 1930's period of vocations.

The mid to late Sixties "boom" could be attributable to three factors: active promotion of vocations to the Order, active involvement of local Brothers with students and the ferment of the times in the Catholic Church.

³⁰ *Flood Diary*, Nov 1934, and *Juvenate Entry Lists*, Christian Brothers' Archives, Treacy Centre, Parkville; Ray is now Brother Matthias(1996) and Max was for a time Brother Flavius.

³¹ *Flood Diary*, March 1939

³² *ibid*, Nov.1940; of the six, Laurie Faux and Willie(Bill) Bottriell became Brothers , for 50 and 30 years respectively.

³³ see his *Necrology 1955*

³⁴ *Juvenate Entry Lists*, which show place of origin, correlated with St. Virgil's Roll Lists in the Jetson History.

Postulator Ron(Silvius) Stewart was very active in Victoria and Tasmania³⁵ and in 1970 William (Honorius) Botttriell, then at St. Patrick's, Prospect, was appointed Vocations Recruiter specifically for Tasmania-the only Brother ever to be so appointed.³⁶ Glossy small brochures, prayer leaflets³⁷, talks on the challenge to consider the vocation to be a Christian Brother, and visits on a more regular basis, may have been part of the reason for the very large number of aspirants 1968-74.

In this period also, fairly dynamic Brothers were heavily involved with students outside of school in activities such as Old Virgilians Athletics Club and the Virgiliannes Swimming Club in Hobart, St. Patrick's Swimming Club³⁸ in Launceston, Cadets in both places, Rowing,³⁹ and Bushwalking expeditions led by Brothers from a campsite constructed by a team of Brothers near Lake Rowallen.⁴⁰ The close involvement with of Brothers could well have been influential on these young men.

The late 1960's and early 1970's were also a time of religious and ecclesial excitement among Catholics in the aftermath of Vatican II(qv) with changes in the liturgy and other aspects of Church life, especially in Tasmania under the leadership of Archbishop Guilford Young. The Archbishop spoke (at length) at every Speech Night, Prize-giving, Prefect Investiture, Thanksgiving Mass⁴¹ and was eloquent on the new visions of Church and the role of all people of God.

These may have been factors in the large number of young men leaving Tasmania for the Brothers' Training Colleges at Bundoora and Lower Plenty in Victoria. However it is interesting to note that of the 20 who joined 1968-74, only one has remained a Christian Brother. Nonetheless, for 91 young men to leave home to explore the

³⁵ The author remembers several interviews and film shows with Br. Stewart 1967-69, as well as a "Vocations Camp" at Weymouth in 1969. (Not recorded in any annals despite the involvement of Brothers of several communities.)

³⁶ *Prospect Annals* p.46

³⁷ The author remembers using a leaflet for Night Prayer which had been given out at a Vocations talk in 1970 or 1971.

³⁸ founded by Maurice (Aubin) Esler in 1964, but helped by other Brothers - see *Prospect Annals* 1969

³⁹ J.V.Bourke laments the amount of time Paul Noonan spends transporting rowers, *Barrack St. Annals* 1969, p.45, while Paul Nangle notes that Brothers Parton and Botttriell put in a "tremendous amount of time and effort in coaching rowing", *Prospect Annals* 1970. p.45

⁴⁰ see *Prospect Annals* p.49. The author remembers his younger brother being one of group of students who regularly ventured into the Tasmanian wilderness with Trevor and Barry Parton and other Christian Brothers 1970-73.

⁴¹ See the comment of Kevin Nangle in the 1979 *Austins Ferry Annals* "His Grace has attended (the annual Thanksgiving Mass) since the foundation of the school eighteen years ago with only one absence."

possibility of living their lives as Christian Brothers, indicates a level of witness, influence and inspiration by at least some of the Brothers with whom they came in contact in Tasmania.

BROTHERS' BACKGROUNDS

What sort of family backgrounds did the Brothers who served in Tasmania come from? A cursory review of where the Tasmanian Brothers and aspirants came from, indicates that many (16) came from rural areas - the Huon Valley, the Channel, Bruny Island and the Tamar Valley with two more from West Coast mining towns. Many of these went to St. Virgil's as boarders, and would have been influenced by their close link with the Brothers, as well as coming from families which valued their Catholic faith, as evidenced by their being sent long distances to a Christian Brothers' College.

It is also evident that where the suburb of Hobart or Launceston is indicated,⁴² a considerable number come from what may be termed "working class suburbs": Moonah, Glenorchy, Claremont, Punchbowl, Mayfield. At least 20 Brothers or aspirants came from such an area. Their parents probably were blue-collar workers, factory workers and tradesmen or engaged in small business, in the lower end of the middle income bracket. Some of the known background professions were: farming (Bresnehan, Doyle), public servant (Riley, Shirley), salesman (Enniss, Egan), shopkeeper (Bottriell, O'Neill), hotelier (Kelly), railway tradesman (McBain), teacher (Thornton) and Chef (Bucher). The most recent Tasmanians to make their final professions (McManus, Roach) were both sons of solicitors.

This correlates with the background of other non-Tasmanian Brothers who have served in Tasmania. Stan and Collie Mullins' father worked in the Postal Department, while Anselm Kearney's parents were hoteliers, as were those of Berchmans McSweeney, and Michael and Gerard Brady. The railway is represented with C. O'Donnell, Quilligan and Stallard, while there were ample farmers (Mulquiney, Fanning, D.O'Shea, D.McCarthy, Cotter and G.Bourke). Several Brothers were the sons of policemen: Joyce himself along with Mooney(E.), Keaney, Tevlin and Boylan. Two parents were goldminers (Grealy and McSweeney-before pubkeeping). Also represented in the professions of parents of the Brothers who came to Tasmania are

⁴² in 25 out of 89 cases it simply says "Hobart" or "Launceston" in admission lists

plumbing, teaching, nursing, and ship maintenance, with two Brothers who joined in the 1970's having an engineer and a research scientist for their respective fathers⁴³.

The professions of the parents of Brothers who came from or who taught in Tasmania, reflect two things which are typical of the Catholics in Australia over the past century. Firstly in their Irishness, the parents of the Brothers (at least in the first half of the twentieth century) tended to be in the traditional Irish Catholic professions.

Photographs of Irish in Australia of the same period show the men (and sometimes women) working in mines, farms, railway "construction, maintenance and manning", the police force, many hotels, and schools.⁴⁴ Secondly, as the century progresses, and particularly after the Second World War, we see a more upwardly mobile Catholic community, represented more in professions which have required tertiary education, and many of them of course products of the Christian Brothers' educational system.

We see a small reflection in the ranks of the Brothers of Tasmania, of the waves of European migrations. Apart from the sons of Irish migrants, there were also represented in the list of Brothers in Tasmania, Alphonsus Prunster, Gabriel Maranta, Bill and Matt Miller (formerly Mueller), Bruno Masci, Ern Azzopardi, John Schwarzman, Karl Bucher and Ross Montalto. However, most of the Brothers from post-war migrant families have left the order and the names of the Brothers remain to this day overwhelmingly Irish in origin.

SUBSEQUENT CAREERS

Many Brothers who worked in Tasmania, have gone on to positions of responsibility in the Order. Thirteen Brothers who had served on the island later became members of various Australasian Provincial Councils,⁴⁵ including four who were appointed to the key role of Provincial(qv). Linus Kelty, indefatigable teacher, sports coach, and dormitory master at Barrack St, later became Provincial in St. Patrick's Province (Victoria/Tasmania) and then was Superior General (world leader) of the Brothers.

⁴³ Peter Stratmann and Kevin White.

⁴⁴ see Patrick & Richard O'Farrell, *Through Irish Eyes - Australian & New Zealand Images of the Irish 1788-1948*, Richmond, 1994

⁴⁵ Linus Kelty, Denis McCarthy, Russell Peters, Michael Godfrey, Paul Noonan, Bernard Garvey, Louis Conlon, Brian Brandon, Brendan Murphy (Australasia or St. Patrick's Province), Charles (Cantius) Woodruff, (Western Australian Province) and Malachy Hessien (New Zealand Province), Stan Mullen (NSW Province). In addition, Michael Stallard, de Sales Tevlin and Mark McCarthy all taught in Tasmania when they were on the Council.

Stan Mullins, Principal of St. Patrick's in the 1940's, was on the NSW/Queensland Provincial Council and then the General Council in Rome. Former St Virgil's Principal Bernard Garvey was the first Provincial of the new Southern Province of Australia⁴⁶ while Charles (Cantius) Woodruff became Provincial of WA/SA Province, and later a member of the General Council. The current (1996) Provincial Council of St. Patrick's Province boasts five out of five members who have laboured in Tasmania, including the Provincial, Paul Noonan.

It could be claimed that many of these Brothers "grew up" in Tasmania. Maybe in a small community they could establish a presence, and a sense of making a difference. Certainly their communities and schools were a prominent feature of each of the Tasmanian towns and cities in which they are situated, unlike the schools and communities in larger mainland cities. Stan Mullin learned the art of negotiating with diplomacy in the difficult Launceston parish scene. Brian Brandon, later a very efficient Provincial Bursar for 12 years, had to deal with complicated financial and administrative situations as Principal in Launceston. His entries in the Annals show his growing confidence in dealing with complex financial matters.⁴⁷

Many Brothers were asked to take on leadership in large mainland Colleges after earlier terms as Principal in Tasmania. Anselm Kearney, Tom Howe, Brian Brandon, Michael Godfrey and Bill Wilding all subsequently became Principals of St. Kevin's College, Toorak, while Paul Nangle was in charge of St. Patrick's College Ballarat and then St. Thomas', Lautoka, Fiji. John (Vianney) Bourke took over the reins at Rostrevor College, Adelaide. After only lasting 3 weeks as Head of St. Virgil's in 1912, Joseph Hearne became Master of Method for Australasian trainee Brothers for many years. Other Brothers moved into child care. Jack Higgins, Paul McGlade and Trevor Parton, after their Tasmanian Principalships were entrusted with leadership of St. Vincent's or St. Augustine's Boys' Homes in Victoria, and Paul was later Director of a similar institution in Connecticut USA. Louis Conlon after leaving Launceston, was a key player in the Scheme to bring child migrants to Australia and caring for them.⁴⁸

⁴⁶ 193 - Victoria, Tasmania, South Australia, Western Australia.

⁴⁷ *Prospect Annals*. pages 59-95

⁴⁸ This Scheme of course now has its critics, and its very real sad side. At the time, it was seen as a way to alleviate the distress of thousands of war-affected children in Britain and Malta, and to offer them a better future. The Brothers' Boys' Homes in Western Australia - Bindoon, Castledare, Clontarf and Tardun - catered for these youngsters, and for many it did offer wonderful opportunities. One lad became a millionaire! Conlon developed Tardun, and later made several trips to England to negotiate with authorities and to bring the youngsters to Australia. See his *Necrology 1964*, and B.A.Coldrey, *The Scheme*

Mention should be made of the career in the Brothers of one outstanding Tasmanian born Brother. The first Tasmanian to join the order in Australia, Virgil Green, was not a very charismatic leader but was asked to be Superior/Principal of five of the Brothers' largest secondary Colleges in Australia: Waverley College(Sydney), Aquinas College (Perth, WA), Nudgee College(Qld.), St Patrick's College (Goulburn) and Christian Brothers' High School (Lewisham, NSW). All except the last were boarding schools. Each would appear to have had halcyon days under him, at least in terms of examination results. A later Provincial, Romuald Young called the Tasmanian, "the Congregation's greatest headmaster."⁴⁹

Three Tasmanian Brothers have been asked to be Headmaster of schools in Tasmania, Sebastian Bresnehan (Cygnet), Jack Higgins(Launceston-Junior) and Paul Doyle (Austins Ferry). Higgins and Doyle were also Superiors of Communities as were David Dunn, Roger Cripps and Sean McManus but without the burden of Principal.⁵⁰

Among the Tasmanian Christian Brothers, there were some who either in Tasmania or elsewhere served in a non-teaching capacity, as cooks, farmers and maintenance workers⁵¹. [See APPENDIX N]. The presence of these non-teaching Brothers indicates that the Brothers' commitment to God in the spirit of Edmund Rice, could be lived out in many ways of serving others, but especially in reaching out to young people.

For very few Brothers, was their Tasmanian experience the "end of the line." Most Brothers tended to be sent to Tasmania early in their careers and thus the average age of active Brothers tended to be relatively young in Tasmania. However in the later decades of the twentieth century, the Christian Brothers in Tasmania were an aging group. In 1943, the Launceston Brothers' community of six had for its oldest member Stan Mullins, aged 36. Their youthfulness shows in their photograph. [APPENDIX E2] 45 years later in 1988, there were only six Brothers in the whole of Tasmania under

Argyle Pacific Publishing (1993) pp.136ff.

⁴⁹ Quoted by J..Duffy in Green's *Necrology* 1971. pp.292ff

⁵⁰ Since 1978, it has been common for the roles of Superior and Principal to be separated in Brothers' communities["Chapter Recommendations" 1977, inserted into *Chapter Book 1978* of St. Patrick's Province Australia.]

⁵¹ eg Sebastian Bresnehan, Cletus O'Neill, George Thornton, James Sutton, (all Tasmanians), Denis Phillips, Kevin Delaney, Alphonsus Prunster, John Coswello. who served in Tasmania.

the age of 36,⁵² while there were eight Brothers past retiring age. These six younger Brothers were virtually the only “young Brothers” in the Province of Victoria/Tasmania. Indeed Tasmania was better off than other parts of the Province as the Brothers’ Provincial Council in the 1980’s made a commitment of youthful Brothers with energy to the communities and works in the island state, at the expense of some of the works in Victoria.⁵³ These younger Brothers’ efforts were seen in outreach to young people from Warwick St and Gagebrook communities, and in their involvement with and support of Edmund Rice Camps for youngsters on the margins.

⁵² Peter Clinch, Sean McManus, Tim Moloney, Paul (Chris) Daglish, Daryl Barclay and Geoff Whitefield.

⁵³ Around this time, the Brothers handed over administration of their schools at West Essendon, West Melbourne, Geelong (St. Joseph’s) and Tonga to lay principals, amalgamated their schools at Ballarat (St. Paul’s Technical School), Geelong (St. Mary’s Technical School), Warrnambool and Broadmeadows(planned) with nearby girls’ schools, and closed Clifton Hill, Abbotsford, South Melbourne and Box Hill(not finally effected till 1994.)

CHAPTER 3 **COMMUNITY LIFE**

Christian Brothers lived a common life, sharing the same house. They owned nothing individually, but shared a common table and common use of the property of the group, known as the Community. The community life revolved around the Religious Exercises required by the Rule, and around the teaching in the school.

RELIGIOUS EXERCISES

The *Rules and Constitutions* of 1910 for the Institute of Christian Brothers, which were in force at the time of the Brothers establishing themselves in Tasmania, state that "the end of this Institute is , that all its members labour in the first place for their own perfection, and in the second, for that of their neighbour."¹ Again in 1923, the *Constitutions* indicated that the main end is that "the members labour for their own sanctification."²

Not surprisingly therefore, the Brothers were obliged to perform a set of religious exercises each day, irreverently sometimes simply called "eckers" as in , "After eckers..." or "Make sure you get your eckers in." The *Constitutions* and Chapter Books (qv) gave precise details of the times and prayers and other religious duties of the Brothers. Over the time period under discussion, these exercises tended to be added to as each successive Chapter saw some further spiritual need to be met in the Brothers' prayer lives.

The Brother Superior (who, we recall, was also the School Principal) had the responsibility to "be exact in requiring from every member of the Community faithful observance of the *Constitutions* and customs of the Congregation" and in particular he was to " not, except for legitimate reasons allow a spiritual exercise to be omitted."³

¹ Institute of the Religious Brothers of the Christian Schools, *Rules and Constitutions 1910*. Dollard Printinghouse, Dublin 1910, Ch 1, # 1

² *Constitutions* of the Congregation of the Brothers of the Christian Schools of Ireland usually called Christian Brothers. Rome, Vatican Polyglot Press, 1923, First Part, Ch 1, #1 . Hereafter, any version of the Brothers' Rule will simply be termed *Constitutions*, preceded by the year of promulgation.

³ *ibid* # 438

Thus, when Tasmanian Brother John (Cyril) Higgins came out "on the mission" in 1941, the following was the list of daily spiritual exercises:⁴

- 5.45am Rise
- 6.00am Prayers in common in the Brothers' Chapel - set spoken prayers such as the Angelus, for about 10 minutes, followed by Meditation - silent mental prayer and reflection for about 45 minutes. This was usually led by the Superior who would read the "Points" for meditation. There would be three Points, thus there would be about 10-12 minutes of silent meditation time after the reading of each point. These Points would be read from a standard book of meditations such as *Nouet's Meditations*. The Brothers could get up and walk around (meditatively) during this time, and at Launceston and Barrack St, could be seen moving to and fro on the balconies.
- 7.00am Mass in the Brothers' Chapel or in the local Church (in Launceston this was beside the schoolyard, in Hobart it meant climbing down about 60 steps to the Cathedral beside the Presentation Convent.
- 7.30am Breakfast would be taken in silence except for some spiritual reading aloud [usually the life of a Brother read from the *Necrology* (qv)] . After Breakfast the Brothers would briefly reassemble in the Chapel to recite a Litany (qv) of the Sacred Heart, or the Blessed Virgin or St. Joseph or St. Patrick, depending on the season.

The school day was punctuated by prescribed prayers with students, at the beginning of school ("Direct we beseech Thee..., Our Father, Hail Mary, Creed etc), at 12 noon (the Angelus), during the period for Religious Instruction (Prayers for the Pope, for the Conversion of Australia, etc), a Hail Mary as the clock struck the hour, and at the end of the school day, usually the Litany of the Blessed Virgin Mary.⁵

- 5.30pm Lecture Some selection of Spiritual Reading read aloud in the Chapel
- 5.45pm Visit in the Chapel, incorporating special prayers said aloud, prayers before the Blessed Sacrament, said in private and then Particular Examen - a daily examination of one's conscience.
- 6.00pm Tea followed by Beads (that is, Rosary), usually said in a group, walking. At Launceston the group walked in the top corridor, or on the balcony, while at Prospect the Brothers could be seen walking up and down in the School quadrangle in a group of 4 to 6.⁶
- Sometimes this occasion became known for the stories of fun and games with Brothers disappearing into bedrooms and reappearing as

⁴ Account of John (Cyril) Higgins, January 1996

⁵ These and more are prescribed in the section entitled The Schools in the *Acts of General Chapter*, 1960. St. Patrick's Province, Australia.

⁶ Account of Peter Flint, (Launceston, Prospect & Devonport in 1960'2)

the group moved past.

Night Study which for the young Brothers [those of Temporary Profession (qv)] would be done in common on the large table in the Community Room, with the occasional presence or visit of the Superior to see that they were all there.

- 8.30pm Community Recreation - a period of compulsory recreation in the Community Room. This could mean playing cards, listening to records, perhaps of the Superior's choosing, or simply talking. One young Brother of the 1950's recalls recreation at Barrack St. usually consisting of listening to Superior Malachy Hessian sitting at the top with his glass of port telling stories. Young Brothers of course didn't drink alcohol.⁷ In later years television sets came to dominate recreation, though in the 1960's they were at first in locked cabinets.
- 9.10pm Conference - a 20 minute silent period with all Brothers present in the "Study". Younger Brothers were expected to be studying for their Grade Exams (in religious subjects), while others would be reading other spiritual books.
- 9.30pm Night Prayer in the Chapel in semi-darkness. This would consist mainly of another Rosary. The Points for the following day's Meditation would also be read out (for which a small light above the Superior's place in Chapel was provided in the Launceston and other Brothers' Chapels). The theory was that Brothers could reflect on the Points before the morrow's Meditation.

9.55pm Lights Out

The 1923 Rule indicated that the Superior "must arrange that all the lights be put out at the prescribed time each night."⁸ This of course was not conducive to lengthy study for University or other courses. Nor did it encourage much socialising to a late hour, although a Superior in Launceston was surprised to learn that one of his Brothers had been seen at a private home at 10.45pm when the Superior thought him home in bed.⁹

The emphasis was on fulfilment of one's duty, of fidelity to the exercises. One of the criteria for being considered a "good Brother" was that one attended all the exercises. Archbishop Young's 1961 panegyric spoke of Brother Joyce as being "above all, as a religious should be, a man of exact observance and living faith."¹⁰ Anthony Duffy (Barrack St 1920-23) is praised by his biographer for being "very

⁷ Account of Br Ben McCabe. 2/1/96

⁸ 1923 Constitutions #442

⁹ Recounted by Br J. Higgins 2/1/96

¹⁰ *The Standard* 10/3/61, p.2

exact" and for other "demands not getting in the way of Religious Exercises." ¹¹ In 1972, Michael Godfrey is farewelled and his list of attributes includes "regularity in prayer." ¹² Superiors of the 1960's are described as "only being interested in keeping the rule...in faithfulness" ¹³ Certainly the Brothers' *Rule* stressed the importance of faithfulness to the prayer routine. The Introduction to the 1910 *Rule* had averred that:

"they who follow the Rules and fulfil the duties of the Institute, may confidently expect, in this life, grace, peace and mercy, and, in the life to come, the fruition of bliss." ¹⁴

The saying, "You keep the Rule, and the Rule will keep you", was sometimes heard as late as the 1970's to justify this fairly rigorous and timetabled approach. Certainly in 1934, the Provincial had occasion to remind Br. Pius Carew, the Launceston Superior:

"Anything that interferes with the Community Exercises ...must be sternly cut out." ¹⁵

Until the late 1970's, each Community would have a Brother deputed to ring a loud handbell before each prayer exercise. The 1910 *Rule* indicated that

"Should a Brother be absent from morning meditation without permission, the Brother Director [Superior] is to ascertain the cause of absence immediately after the reading of the first point." ¹⁶

The practice of a knock and enquiry at the missing Brother's bedroom door continued was still part of life in the Austins Ferry Community in the early 1970's. ¹⁷

How did the Brothers manage to fulfil this busy daily Horarium when they were part of a boarding school community such as at St. Virgil's? The more retiring monastic style of living possible in Launceston and later Devonport, Prospect and Austins Ferry was not always possible at Barrack St. with the constant duties surrounding the resident students. Indeed, Brothers at other boarding schools around Australia

¹¹ J. Pancratius Lacey, *Necrology* 1966 pp 92ff

¹² *Barrack St. Annals* Vol II p.63

¹³ Account of Peter Flint, member of Launceston, Prospect and Devonport Communities Jan. '95

¹⁴ 1910 *Rule*. Introduction (unsigned) p.x

¹⁵ M.B.Hanrahan to L.P.Carew, 31/3/34, copy in *Launceston Annals*

¹⁶ 1910 *Rule*, #21

¹⁷ Account of Brian Derrick

had been complaining as early as the 1880's about the lack of relief from the rigorous monastic timetable.¹⁸

However, at least in the 1950's, the Brothers at Barrack St. seemed to have a fairly pragmatic approach to this Horarium. If individual Brothers missed particular exercises, they "made them up" on their own later.¹⁹ This contrasted with St. Patrick's College Ballarat, a large Boarding School, where in the '50's, the Brothers would be expected to do every exercise as a whole community, which would mean getting up a bit earlier to do so.²⁰ At St. Virgil's, one Brother might be left in charge of the boarders' evening study, while the rest of the Brothers would say "Beads" and Night Prayer. By comparison with Ballarat, the Boarders at St. Virgil's seemed a cooperative and contented lot and did not seem to put huge burdens on the Brothers.²¹ At this time too the young Brothers would not be expected to study in common, rather they would do whatever they had to do (or could fit in) in their own rooms. The slightly more lax approach to the Religious Exercises at Barrack St. earned a reputation among the Australian Brothers. Oft quoted was the supposed statement of one of the visiting Consultors:

"Hobart has the most irregular community in the Province,
but the happiest one."²²

In all Communities, in addition to the daily Horarium, there would be a period of a few hours retreat on the first Sunday of the month. There would be weekly confessions, usually on a Friday evening or night. The community would have appointed to it an "ordinary" i.e. regular, weekly, confessor and also an "extraordinary" confessor, who might come at least once a year. In May there would be intense activity surrounding devotions to the Blessed Virgin Mary, with the yardstick being the May Altar which was constructed, either in classrooms or chapel, or other prominent place. These were elaborate constructions of blue material and paper, candles and flowers, lights and stands surrounding a statue of Mary. A typical reference is the Launceston Annals for May 1937:

¹⁸ F.T.O'Brien, Superior of C.B.C. Adelaide, 1881, quoted in Greening (op cit)

¹⁹ Account of Ben McCabe (Barrack St 1955-56)

²⁰ *ibid*

²¹ *ibid*.

²² Attributed by Ben McCabe (1950's) to Visitor (from General Council) P.Leo Duffy; Attributed by John (Vianney) Bourke to Consultor S.Romuald Young, and heard in Queensland by Bourke in the 1940's.

"The May altar was erected as usual in the porch and devotions held daily through out the month."²³

Each year the Brothers would make a prolonged retreat(qv) in the July school holidays, or later, when Tasmania reverted to three terms, in the May holidays. For virtually the whole of the period 1911-1988, the Brothers gathered from all communities in Tasmania at St. Virgils for this retreat. The advantage was that there were plenty of beds in the boarding school. Each year the annals of the respective communities contained a note such as:

"Annual retreat of the Brothers conducted at St. Virgils by Rev. Fr. Dalton M.S.C."²⁴

Sometimes there would be a laudatory comment indicating that "it was most satisfactory"²⁵ or that "the Brothers expressed great appreciation of his lectures".²⁶ Baptist Flood gives a brief account of a typical day in the 1933 retreat:

"Morning prayers, 7 o'clock. Mass 7.15. Breakfast 8 o'clock.
Meditation 9.30, part(icular) exam(in) 11.50 Lecture 12 o'clock
dinner 1 o'clock spiritual lecture 4.15, then Visit....Beads 5.45.
Meditation 7 o'clock, Benediction 7.30, Night Prayers 8.30."²⁷

This fairly structured timetable allowed a sleep-in, early nights and time for exercise.

Customary also was a three day retreat ²⁸ (later reduced to one day) before the Christmas renewal of vows. This renewal of vows was a "devotional" renewal by Finally Professed Brothers, but had juridical significance for Brothers of Temporary Profession, who renewed and signed their vows for one year more on this occasion. Before this renewal, the Brothers had to apply for acceptance for further vows, were subjected to the (written) "Scrutinies" of Professed Brothers who knew them, and then were admitted to vows on the vote of the Provincial Council.(qv)

The Religious Exercises of the Christian Brothers in Tasmania (and indeed throughout the world) remained substantially the same throughout the first half of

²³ L.P.Carew , *Launceston Annals Vol I* May 1937

²⁴ L.P.Carew *Launceston Annals Vol I* July 1934

²⁵ P.B.Murphy, *Barrack St. Annals Vol II* p.29 (1963)

²⁶ H.S.Boylan, *Barrack St. Annals Vol I* p.99 (1943)

²⁷ M.B.Flood *Diary* July 8th 1933

²⁸ noted in M.B.Flood's diary for Dec 21-23. 1928

this century and beyond, with a strong emphasis on devotion to Mary, the mother of Jesus. At the General Chapter of 1960 there was some move to change the style of prayer, but it was not until 1966 and the impetus of Vatican II(qv) that the Brothers adopted the practice of saying the Divine Office or the Prayer of the Church as it later became known. Up till then, this had been the preserve of priests, monks and clerical religious orders, and had been said in Latin. From 1966 there appeared on the kneelers in the Brothers' chapels the black covered *Breviary* containing the Office, alongside and gradually replacing the older *Exercises of Piety*.²⁹ The *Breviary* was revised and simplified with a final new English version appearing in 1975. The Brothers followed the core of the traditional monastic hours which did not differ much from their own previous pattern:

"The following spiritual exercises are to be performed each day: Morning Prayer(Lauds), mental prayer, participation in Mass, spiritual reading, visits to the Blessed Sacrament, Evening Prayer (Vespers), examination of consciousness, the rosary and Night Prayer (Compline)."³⁰

We can see also a move away from the long-held attitude of regimentation in prayer where all the Brothers of the Community in common did the same exercise. Mental Prayer was now no longer restricted to the three points read by the Superior (although it still tended to be done at the same time, 6.30-7.00am and more or less in common, until the mid 1980's). Spiritual Reading was left to the choice of each Brother as to time and content. Visits to the Blessed Sacrament were not prescribed in detail, and rosary was no longer the group exercise that it had been.

While the Prayer of the Church adopted by the Brothers, was a more monastic custom, and was said by the Brothers in monastic style with a left and right "choir", the general trend was away from the style of enclosed monks, and towards a style of prayer which encouraged a sense of responsibility by the individual Brother.

The emphasis moved away from the saying of prayers to praying. Now the

²⁹ *Exercises of Piety* for the Brothers of the Christian Schools of Ireland (The Educational Co. of Ireland, 1950)

³⁰ *Chapter Book* 1978, St. Patrick's Province, Australia #1.2 My underlinings show the components of the Prayer of the Church.

Brothers were part of the whole Church and its prayer. Part of this was a sense of connection with the needs of the world and the local community, as evidenced by the formal and spontaneous Intercessions which were part of the new *Breviary*.

The mid-'70's move in the Australian Catholic Church (partly inspired by the flowering of the Catholic Charismatic movement) towards sharing of prayer in an informal manner was reflected in the "shared prayer sessions" hosted by the Prospect community and organised by John Hoyer.³¹ These gatherings were open to members of other religious orders, and one Presentation Sister wrote of her appreciation of Brothers' hospitality and "witness to what a christian community can be."³²

The 1966 *Constitutions* spoke of acquiring "fully integrated spirituality"³³ although it took until the 1980's for a working out of this to emerge. The Brothers were gradually evolving from an enclosed spirituality where prayers were inserted into the day at regular intervals, and the world was shut out as distraction and danger. They were trying to develop a style of personal and communal prayer that reflected more the image of the order as one in the world, engaging with the world, especially with those "on the edges", finding God in the events of everyday life, and not just in the monastic chapel.

The 1982 Charism Statement of the Brothers tried to encapsulate this, harking back to their Founder:

"Edmund Rice opened his whole heart to Christ,
present and appealing to him in the poor."³⁴

This attitude of openness to life and to finding God therein is reflected in the practice of the Warwick St. Community (founded 1988) of gathering on Saturday mornings to reflect prayerfully in a shared manner on the events of the week.³⁵

³¹ *Prospect Annals* p.68 (1974)

³² Sr Elizabeth (Compton?), Georgetown. to Brian Brandon. 8/1/75. copy in *Prospect Annals* p.69

³³ 1966 *Constitutions* #80

³⁴ Christian Brothers Charism Statement. 1985 *Constitutions* . p.52

³⁵ Account of Peter Mitchell (Warwick St. 1988-90)

DRESS

The Brothers were required to wear a long black soutane (called a *habit*) with a cincture (a type of cummerbund) around the house or school. At the neck, a narrow white clerical collar was worn. On the street, a black suit would be worn over the clerical collar. This was standard practice from the eighteenth century to the mid 1970's, when simple black shirts with insert clerical collars, or just plain white shirts with badge became options. A 1953 photo of the Barrack St Community shows all Brothers in uniform black habits. [See APPENDIX D2] A 1978 photo of Tasmanian Brothers gathered at Prospect still has the all black look though some have jumpers and cardigans rather than habits or coats. [APPENDIX J1] When Frank Chappell became Provincial in 1984, ties were permitted to be worn along with a Congregational Cross, as evidenced in the photo of Brothers gathered for Greg Smith's Diamond Jubilee at Barrack St in 1986. [APPENDIX J2]³⁶ The Brothers were no longer as instantly visible in the wider community as "men of religion". Their witness to Gospel values now depended far more on their actions and interactions with people, than on the way they were dressed.

DOMESTIC ARRANGEMENTS

As previously indicated, the Brothers' House was generally built as part of the school buildings. It was an adjoining wing in the case of Launceston, Prospect and Austins Ferry, but in the case of Barrack St, the school offices, the dormitories and the boarders' dining and bathroom facilities were in the midst of the Brothers' quarters. In Cygnet and Devonport, the Brothers lived in houses detached from the school but on the same property. In both cases however they were unsatisfactory. The later communities at Gagebrook (Bridgewater) and Warwick St Hobart were free standing houses, several kilometres away from where the Brothers worked.

The standard facilities for Brothers included a dining room, a "Community Room" (in effect a lounge) and a small Oratory or Chapel, normally only used by the Brothers though in some cases open to other members of the school or public, as in the case of Barrack St. and Prospect. Bathroom facilities were shared, though after about 1955, most Brothers' bedrooms would have had a handbasin.

³⁶ Photos are from a collection hanging in the Christian Brothers' Community, Moonah, 1996.

Launceston, in the style of older mainland Brothers' monasteries, also had a separate room designated as a "Library", which to this day has an impressive collection of late 19th and early 20th century religious and secular texts.³⁷ In smaller Houses such as Devonport, Cygnet, Warwick St and Gagebrook with up to six people living in proximity, Brothers were subject to the pressures of close living and very aware of each others habits and noises, but complaints are unrecorded and not recalled.

The cooking was almost always done by a live-in housekeeper, usually an elderly single or widowed woman.³⁸ Generally the Brothers were provided with three cooked meals a day, getting their own meal on Sunday nights. These women would often do cleaning and laundry duties around the Brothers' House, while their husband if there be one, might be engaged for cleaning and maintenance of school and grounds as in the case of Launceston and Prospect in the 1960's. The housekeepers often also served an additional role as substitute nurse or matron, tending to the ailments of students in the days before more qualified office staff. At Barrack St., because it was a boarding school, there was a larger staff for the kitchen and housekeeping, with Matron Graham and Mrs. Margaret Jordan being remembered for their care of the boys, and of the Brothers.³⁹

The Cygnet Brothers shared the Parish Priest's table which sometimes caused tensions, especially when he wanted a leisurely cooked dinner in the middle of the day, while the Brothers raced in and out for yard duty and afternoon classes. Later after 1956, when they had the house to themselves, they sometimes looked after their own cooking, although their paltry efforts at meals were often augmented by something from the local convent kitchen.⁴⁰

³⁷eg *Butler's Works* (Lives of Saints etc 1815), Moran's *History of the Catholic Church in Australasia* (1896), *Dublin Review* (1836-1852) as well as *The Music Educator Vol 1-5* (Caruso 1920's) and the *International University Course* (1923+)

³⁸ The names of many of these women are recalled with gratitude by the Brothers: Miss B. Scully, Mrs. Grace Chambers and Pat Zelesco in Launceston, the Wilsons at Prospect, Una Quigley at Austins Ferry, Joan Townsend at Barrack St; Peter Flint remembers that some also were "oddities" prone to drunkenness or other unreliable behaviour.

³⁹ Jetson, p.52

⁴⁰ Speech of Gonzaga Dwyer at his Golden Jubilee in 1979, recorded in Sharpe's *Appreciation of Brother Cecil Gonzaga Dwyer*, p.14

During the 1980's, as Tasmanian Brothers moved into smaller communities, it became more usual for the Brothers themselves to share the cooking, (only one cooked meal each day) and to do all household chores. Gagebrook was the first community in Tasmania, and probably the first in the Province to do this permanently, in 1985, with Warwick St following suit in 1988. Likewise, household shopping which had been done by housekeepers was now being done by the Brothers who became regulars at Coles New World in Bridgewater or Purity Supermarket in North Hobart. Their households were becoming much more like those of the families which they served, and less dependent on domestic help.

This changed way of living for the Brothers was marked by greater ease of movement. Previously, up to the late 1950's, Brothers had travelled on foot or on public transport as communities had no vehicles. Baptist Flood records travelling around the state by "service car" or by "Sullivan's car".⁴¹ Interstate travel had been by steamer.⁴² By contrast, the Brothers of the late 1980's had far more mobility than their earlier confreres. Most Brothers had regular, even individual access to a vehicle. Most Brothers in Tasmania would manage an interstate airline flight each year. Superiors would go to Melbourne four times a year.⁴³ Many Brothers had been overseas for renewal courses or some other approved reason. Some received a posting to the missions in Tonga, Fiji or Tanzania from Tasmania.⁴⁴ Whereas in the early days, Brothers had come from overseas to Tasmania, now Brothers were more likely to go to other countries from Tasmania.

FINANCES

Finances in Brothers' communities were handled by a Brother nominated as Bursar, who usually had no particular expertise in the handling of money. He was a combination of cashier, business manager, accountant and debt-collector, for both community and school, and all this on top of his other teaching and school duties.

⁴¹ *Flood Diary*, variously eg 18/5/39, 26/1/34

⁴² The *Nairana* or *Taroona* from Launceston to Melbourne, or the *Zealandia* from Hobart to Sydney. M.B. Flood travelled to Sydney on the *Zealandia* on a Jubilee Trip in January 1935 (see *Diary*) as did Jack Higgins when he went to the Juvenate in 1937. The *Zealandia* was hit and sunk by the Japanese in Darwin Harbour during World War II, was later refloated and sold to Japan for scrap metal.

⁴³ for quarterly meetings of Community Leaders at Treacy Centre, Parkville.

⁴⁴ Frank Lloyd (Tonga and Tanzania), John Virgin (Tonga), Ray McInerney (Papua New Guinea), Bert McGregor (Fiji) and Tasmanian Michael Leonard (Tonga).

In the Brothers' folklore, Bursars were sometimes tightfisted individuals, and often necessarily so. Even Superiors found it hard to get money out of them.⁴⁵ There would be a community supply of requisites such as soap and toothpaste, and major purchases would be on account or paid by cheque. Brothers would normally have little or no money on their person, and would obtain petty cash for tramfares or other minor items either personally from the Bursar or from some common tin. Part of the Bursar's duty was to pay Quarterly Dues(qv) to the Provincial Administration to finance general Province activities.

Because of their inexperience in accounting, some Bursars failed to balance the books, and needed a visit from someone with more expertise from headquarters, such as Brother Simon Nash, Consultor and former accountant. Gonzaga Dwyer was one such Bursar at Austins Ferry who had to be rescued after "losing" 100,000 Pounds from his books.⁴⁶

For most of our period there was little separation of funds in house and school. The fees paid by students went into an account which served both the Brothers' house and the school, because the activities of both were so intertwined. Only in the 1970's when the offices of Superior and Principal were separated, as in Prospect in 1978, were there clearly delineated separate accounts for House and School.⁴⁷ In all schools, fees were charged, and attempts made to keep these at a moderate rate. Even in 1963, fees at St. Patrick's, Launceston ranged from 3 to 18 Pounds per term for Seniors⁴⁸ while 10 years later they were not much higher at \$55, with appropriate deductions for siblings⁴⁹. But not all were paid, especially during periods of Depression. In 1944, Stan Mullen observed that for the first time in ten years, St. Patrick's College (and hence the Brothers' Community) were out of debt.⁵⁰ His sketch graph (see next page) showed the enormous drop in fee income in the early 1930's depression period, despite fairly steady enrolment numbers.⁵¹ It

⁴⁵ Account of Jack Higgins, who was Superior for his first time in Launceston 1958-63, with Aloysius Segrave as cautious Bursar the first few years.

⁴⁶ Sharpe, *Appreciation* op cit p. 28

⁴⁷ Accounts of Kevin Delaney, Ben McCabe and Jack Higgins.

⁴⁸ Advice to Parents regarding Tuition Fees, early 1963 (Copy in *Prospect Annals*.)

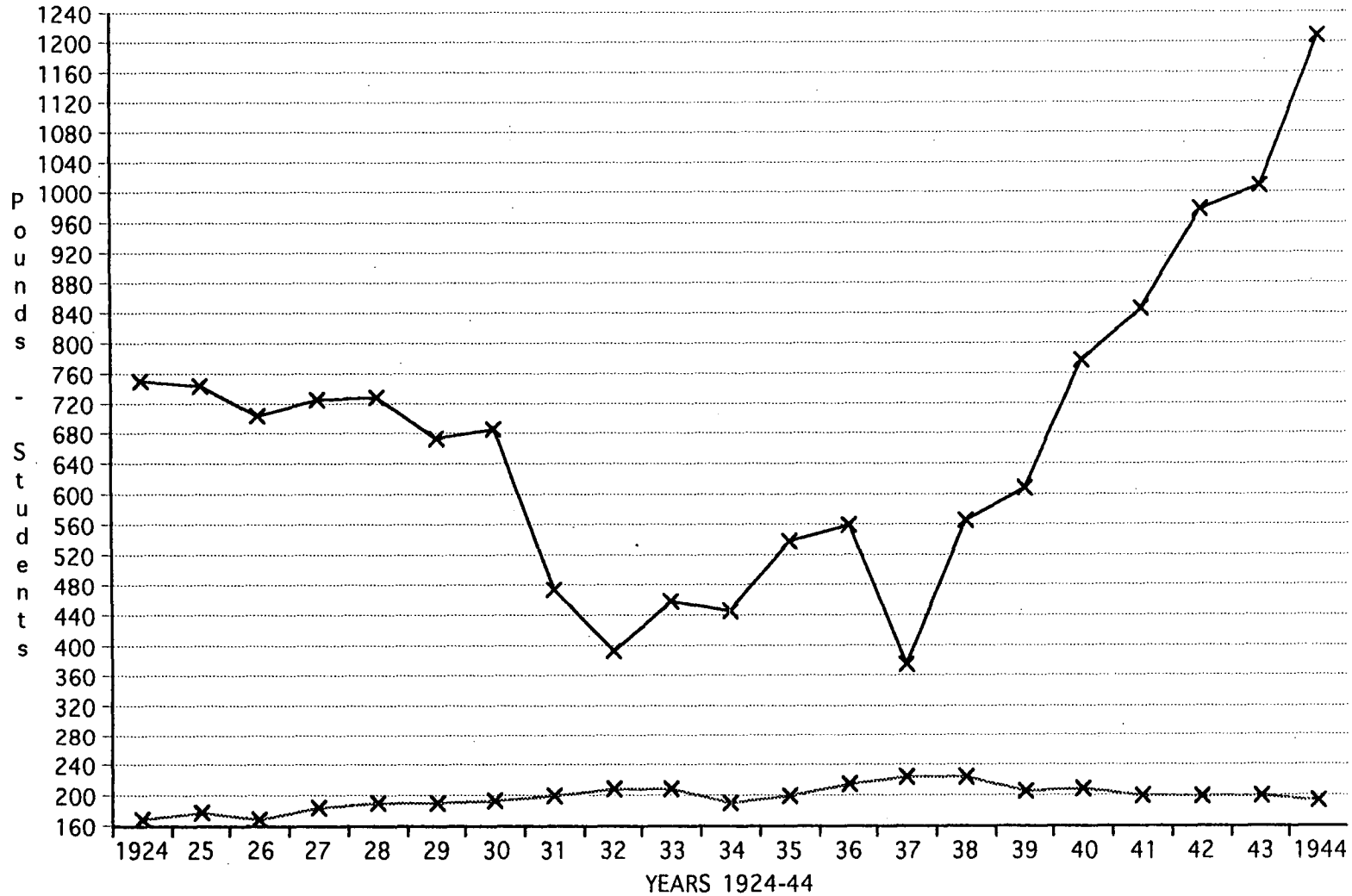
⁴⁹ *Annual Report*, St. Patrick's College 1973

⁵⁰ *Launceston Annals Vol II*, April 1944

⁵¹ Fee data from *Launceston Annals Vol II*, April 1944; Enrolment data from *Launceston Annals Vol I*, various years with extrapolations where no data available.

FEE INCOME ST PATRICKS LAUNCESTON

Fees [Pounds]
Enrolment



would seem that the community got by with a combination of bequests and fundraising.⁵²

The Parents and Friends would raise money which would be used exclusively for improvements around the school and sports grounds. Sometimes the Brothers would use money from the Community for school requisites, and would have to trim their own spending. Occasionally there were special-purpose gifts as when Miss Elvie Quigley paid the 72 Pounds for a new rowing four for St. Patrick's.⁵³ Even in 1954, the Provincial wrote to the Launceston Superior, Marcian Quane:

“Only after a long time has the (Launceston) house become financial. You will have to keep a close eye on your finances.”⁵⁴

The generosity of benefactors would seem to have enabled the Launceston and Hobart Communities and schools to stay afloat. In Launceston, the friendship and kindness of Brother Baptist Flood to the Bourke Family would seem to have been behind the Brothers' receiving an annual share from the Bourke Memorial Fund⁵⁵ from 1930⁵⁶ through to at least the 1960's.⁵⁷ Bequests from people such as Mrs. B. Scully, a former housekeeper, enabled the Brothers to maintain their holiday house at Bridport.⁵⁸ In the cases of several bequests, notably the Hannah Bequest, there was tension between the Brothers and the Parish authorities, and even legal recourse over the intended beneficiary of the gift.⁵⁹

In Hobart, while income was higher due to boarders (who in 1951 paid 30 pounds and more⁶⁰), there was still the ongoing necessity for appeals, mainly in connection

⁵² In 1935 for example, the following income is noted:

Fees	550 pounds
American Tea (Parents & Friends)	35
College Ball	75
Annual Concert	30
American Tea (Parents & Friends)	27
Bourke Bequest - not specified	500-700 pounds

(Data from *Launceston Annals* 1935)

⁵³ *Launceston Annals* 1936

⁵⁴ Garvey to Quane, 3/9/54, letter in *Launceston House Archives*.

⁵⁵ See *Flood Diary* 1929, *Launceston Annals* 1930, and account of Harry Parker.

⁵⁶ *Launceston Annals*, March 1930

⁵⁷ Memory of Jack Higgins, Superior Launceston 1958-63

⁵⁸ *Prospect Annals*. 1976, p.84

⁵⁹ See judgment of Acting Chief Justice 9/11/39, copy in *Launceston Annals*. Vol I. 1939

⁶⁰ Fee account of Raymond Lee. attached to *Barrack St. Annals* Vol I. p.143. 18/5/51

with school buildings. Hobart's situation was greatly helped out by several extraordinary and anonymous donations from old scholar and scrap metal millionaire, John Galvin. Largely because of his friendship with Brother Dominic Joyce, he donated in the 1950's, sums of 1000, 5000, 10,000 and finally 100,000 Pounds to the Brothers which were largely used to establish Science facilities and the new St. Virgil's College at Austins Ferry.⁶¹

At no stage do we see in Hobart the same desperate concern for money for the Brothers' Community that we see in Launceston, Devonport and Cygnet where the Superiors seem to be continually in tension with parish priests about funds. In Launceston, Father Upton gave the Brothers 100 Pounds annually in the 1930's and 40's provided they did not hold any other fundraising activities⁶². In Devonport, the Brothers struggled to get basic furniture requirements for living from the Parish.⁶³ In Cygnet, there was a vagueness about finances as the Brothers lived with the Parish Priest. When the Brothers were given sole use of the house in 1955, the Parish Priest Fr. Kent continued the uncertainty telling Superior Stan Bresnehan, "I will lodge some money in the Bank from time to time to meet your expenses."⁶⁴ One custom in Cygnet which indicated the relative poverty of the community, was the regular "Larder Day" when the local people brought produce for the pantries of the Brothers and the Sisters of St. Joseph.⁶⁵ Their first community car was purchased only in 1969.

By the 1970's with the arrival of State and Federal Funding for schools, the Brothers' communities seem to have been less concerned with money issues. The schools paid a regular stipend to the Community for each Brother working in the school. In Cygnet in 1967 the annual stipend was \$1200 per Brother, ⁶⁶ while in

⁶¹ *Barrack St. Annals Vol II*, 1958, p.9; The actual 100,000 Pound cheque on the Hong Kong and Shanghai Bank is taped into the *Barrack St. Annals* for 1959, after it had been rescued from Br Dominic Joyce's voluminous pocket and paid into the Brothers' account.

⁶² Receipts in *Launceston Annals* passim.

⁶³ Letter of Superior P.U.Dillon to Provincial Council 15/1/61, Copy in *Devonport Annals*

⁶⁴ noted in *Cygnet Annals* 1955.

⁶⁵ Ian Cameron in *Cygnet Annals* 3/2/1965, although in this year so much was received that some was forwarded to the Society of St. Vincent de Paul

⁶⁶ *Cygnet Annals*. 1967

Devonport in 1971 it was \$2108.⁶⁷ The amount was adjusted annually in accordance with the Cost of Living. By the 1980's, the stipend was fixed for all Religious Communities by the Archdiocese, although in the case of the Christian Brothers, Tasmanian Communities, were paid the slightly higher Melbourne Archdiocese level of stipend to keep them in line with the rest of the Province. The Gagebrook community chose to remain at the lower level.⁶⁸

Despite the struggle for funds, it would seem that the Brothers Communities survived at a reasonable standard of living, certainly above the poverty line. Across the years, each of the Tasmanian Brothers' Communities was able to maintain enough funds to have a four week annual holiday, usually at the seaside. There is no evidence of the importance which some mainland school communities placed on having a successful end of year concert to provide funds for their holiday.⁶⁹ This reasonable standard of living was ensured by lack of wastefulness, simple living and much hard physical maintenance work by the Brothers.

In the 1970's and 1980's, akin to most people in the rising middle class Australia, the Brothers' lives had become more complicated with access to, and use of technological developments. Telephone access to all parts of Australia and the world was readily availed of. Community room chairs now faced in a neat semicircle around the television set and video cassette recorder. Most Brothers would now have had a radio beside their bed, and instead of the Great Silence inherited from monastic days, they would go to sleep to music or the late evening news. The most regular event on the Horarium for some of the Brothers' houses would have become the 7.00pm ABC TV News. The Brothers of later decades lived much more comfortable lives, financially secure, pantries and refrigerators well stocked and manual work far less necessary. Indicative of living in the age of technology and instant communication was the mooted possibility of purchasing facsimile machines for each house to keep in touch with headquarters.⁷⁰

⁶⁷ *Agreement between Archdiocese of Hobart and St. Patrick's Province of the Christian Brothers in respect of St. Brendan's College*, p.3. Copy in Provincial Archives, Treacy Centre, Parkville.

⁶⁸ Stipend details in Gagebrook community *Scrapbook*, 1987.

⁶⁹ See for example Warrnambool in the *Necrology 1990* of Brother Kevin Hughes p.184 when the Parish Priest cancelled the concert.

⁷⁰ Raised at Community Leaders meeting attended by the author in the late 1980's. The idea was shelved at the time but became a reality in 1995.

CONTACT WITH HIGHER SUPERIORS

While each Christian Brothers' community in Tasmania had a certain independence, each was subject to the authority of the Provincial Council(qv) situated in Strathfield, New South Wales, or (after 1953) in Melbourne, Victoria. The Provincial or Consultors made visits to Tasmania which were recorded with varying frequency in the Annals and Baptist Flood's *Diary*.⁷¹ These visits would keep the Brothers up to date with news from around the Province (which was the whole of Australia and New Zealand till 1953⁷²). They also promoted solidarity of Tasmanian Brothers with their mainland confreres, and often gave the Tasmanian Brothers practical help with local difficulties, lending weight and authority to negotiations with parish priests and other authorities.

It is apparent that the Tasmanian Brothers nonetheless sometimes felt isolated from their administrative and pastoral leaders. The House Annals are normally very circumspect, but occasionally such as in 1927, there appears a pointed comment about the visit of the Provincial, observing that it was the "first time for many years."⁷³ In 1944, the Barrack St annalist again expresses a hint of their isolation when he points out :

"We must have been the last community to receive a visit by the (new) Provincial (Br Leonard Mackey)",⁷⁴

who had been in the job since the previous January. In 1966, the new Provincial Linus Kelty, admittedly with a smaller Province, was very quick to come to Tasmania to meet the Brothers.⁷⁵ By 1978, Trevor Dean, superior of the Prospect community comments on the significant number of times the Provincial or his Consultors had visited them.⁷⁶

⁷¹ In January 1935, we have recorded one visit of extraordinary brevity by Consultor Louis Conlon. He arrived in Launceston from Melbourne on the *Nairana* on the Saturday morning with Baptist Flood. travelled to Hobart on the Sunday, did his urgent business (unstated), returned to Launceston on the Monday, and by Tuesday was heading back across the Bass Strait. en route for Tardun in northwest Western Australia. *Flood Diary* January 1935.

⁷² See GLOSSARY under **Province**.

⁷³ *Barrack St. Annals* 1927

⁷⁴ *Barrack St. Annals*, 1944 (p.110)

⁷⁵ Various annals for 1966

⁷⁶ *Prospect Annals*, 1978, p.166

Of particular significance was the annual official Visitation. In the history of all religious orders in the Catholic Church, this has been an important practice in pastoral administration, as well as ensuring conformity to the spirit and practice of the the Rule of the order. The visitation is normally conducted by the Provincial or one of his Consultors. Baptist Flood records that the early Visitations in Launceston were done by W.M. McCarthy (1920), F.I.Hickey (1921,1922), M.B.Hanrahan (1923), all Consultors.⁷⁷ In the Brothers' community, the Visitor had the right of interviewing each Brother individually and in confidence.⁷⁸ He would also enquire into the temporal administration of the community and the school. At the same time he would conduct an Inspection of the school which up to the late 1960's, meant examining classes and giving the Brothers marks in each subject depending on the work or answers of the students.[see APPENDIX D7 for an example of such a visitation report]. By the mid 1970's, this visit to the school concerned itself more with the tone and spirit of the school, with particular emphasis on the Religious Education program, although the Visitor also paid attention to beginning teachers.⁷⁹

In Brothers' folklore the Visitation was a tense time when the Brothers "packed a tight scrum" and would joke about "passing" visitation⁸⁰ , or about getting "boots", that is getting criticisms or a "boot in the pants." Borgia Duffy writes of his experience in Launceston:

"The young Brothers were in some trepidation, fearing both the Visitation and the testing inspection of their classes."⁸¹

When Laserian Carroll visited in the 1950's and early 1960's, Brothers knew they would be pressured regarding their own studies. Some Brothers recall Visitation for the trivial issues raised, such as Brothers using nicknames or Brothers riding bicycles in the 1940's.⁸² The Provincial would write back to the community sometime after the Visitation after he had read the report. Some of these letters are preserved in Launceston. A sequence of letters in 1934-35-36 from Ben Hanrahan

⁷⁷ *Flood Diary* for Nov 1920, Oct 1921-22-23

⁷⁸ *Constitutions* 1985 [Statute 94.3]

⁷⁹ The author recalls in his first year teaching in 1975, the Visitor Br. Ron Stewart sitting in on a class and giving a Critique of the lesson, with the aim being to help the young teacher.

⁸⁰ Brian Brandon, Superior of Prospect in 1976 uses this phrase in the *Prospect Annals*. p.83

⁸¹ J.B.Duffy, in *Necrology 1975* of M.D.McCarthy, p.188

⁸² Account of Jim Ahern (1940's, Launceston)

(then Provincial) to Pius Carew, Superior, indicates first some concerns in community and school, but then praise for the improvement. In 1934,

“Observance of the Rule is faultless...(The visitor) is not satisfied with Br. Justus for the reasons he discussed with you...The Brother Assistant expects better tone and discipline in the school and also outside...(He) has the fullest confidence in your ability to manage Launceston successfully.”⁸³

One can note a mix of comment on the religious community itself, together in the same letter with comment on the running of the school. By 1936, the Superior is complimented that “religious observance is well maintained,” but a cryptic reference to the “fly in the ointment” indicates some lapse on the part of one Brother.⁸⁴ Over forty years later we see a similar letter to the Barrack St Community. After the Visitation in 1976, the letter from Superior General Kelty talks of the good community spirit, the positive leadership of the Superior but concern at some Brothers not being a support at community prayer. The Visitor was particularly concerned about the “role of T.V. viewing during night recreation.”⁸⁵

Every six years, the Visitation would be undertaken by a member of the General Council from Ireland (or, since 1966, Rome). Thus the very first Visitation of Launceston in 1919 was done by Irishman H.B.O'Hagan,⁸⁶ while later we see in the Annals the initials of Australian Assistants P.L.Duffy(1963), and I.S.Mullin (1969) who had been Superior in Launceston earlier, and of Canadian B.Darcey (1981). These helped Brothers to keep an international view of their efforts as well as allow the central administration to keep in touch with the nether regions of the Brothers across the globe, Tasmania Brothers being one of the furthest groups of communities from Dublin and Rome.

A unique Visitation occurred in 1938-39. Because of some apparent dissatisfaction expressed to Rome about the administration of the Brothers world-wide, the Vatican Sacred Congregation for Religious took the very unusual step of ordering a special Apostolic Visitation. In the back of Baptist Flood's diary he records of a copy of the letter of June 20, 1938 when Superior General Pius Noonan announces that

⁸³ Hanrahan to Carew, 22/9/35, *Launceston Annals*

⁸⁴ Hanrahan to Carew, 14/9/36, *Launceston Annals*

⁸⁵ Kelty to Doolan, 31/5/76, *Barrack St Annals*

⁸⁶ *Flood Diary* 1919

Fr. Hannon SJ will conduct a Visitation of every House in the Order "with a view to promoting and restoring religious discipline in the Institute."⁸⁷ .

The actual visit itself to Launceston, is recorded as taking place on 18-20 May 1939, a timespan of about 30 hours. In that time, Fr. Hannah addressed the Brothers for 20 minutes, said two Masses for them, joined them in prayers and for one period of evening recreation. The important part of talking individually to each of the seven Brothers took place in one hour, each Brother averaging eight and a half minutes with him! The rest of the time he spent at the Deanery with Fr T.J. O'Donnell and the priests.⁸⁸ Fr. Hannon is remembered as having "spoken on many matters..Brothers smoking was one that he is entirely oppose(sic) to."⁸⁹ The Visitation of Fr. Hannon, merits no mention in the *Barrack St. Annals*.

The first Superior General of the Christian Brothers to visit Tasmania was Irishman Ferdinand Clancy in April of 1953. His visit reads like a Royal Tour with receptions, meetings with prominent Church and civic dignitaries, school welcomes and other functions.⁹⁰ It is recorded that he "made a profound impression" ⁹¹ but one wonders if the Brothers saw and interacted much with him. Later visits by Clancy (1968) and his successors as Superior General, Loftus, Kelty, McHugh and Keating, were much more low-key affairs, with the Brothers of Tasmania usually gathering in Launceston to spend a few hours with them.

Tasmanian and Australian Brothers generally, had since 1953, met their Provincial and international leaders on a regular basis, and would have had confidence that they and their local problems were known to their higher Superiors.

FAMILY VISITS

Contact with families was a rarity for Brothers teaching in Tasmania and for Brothers who came from Tasmania. While in training, the Brothers were permitted

⁸⁷ *Decree* from the Secretariat of the Sacred Congregation of Religious (Rome), 4/4/38, as recorded at back of *Flood Diary*.

⁸⁸ Details from *Flood Diary* for May 1939.

⁸⁹ *ibid*.

⁹⁰ *Barrack St. Annals* April 1953 (p.150)

⁹¹ *Launceston Annals* April 1953

visits from parents on a monthly visiting afternoon. Of course this was cost-prohibitive for Tasmanians training at Strathfield near Sydney. Jack Higgins' father did manage to save enough to journey to Sydney to see him once, Brothers would rarely if ever get home for funerals or other family occasions such as marriages or ordinations. The only time they could expect to get home, unless they were posted to the same locality, was at Final Profession, or never for the young Irish Brothers who came to Australia. Jack Higgins remembers the parting with his mother after his profession trip home, being more heart-breaking than the first leaving of home.⁹²

In the 1950's, Sexennial home visits were introduced and the *Barrack St. Annals* records in 1956, Malachy Hessian's first visit home to New Zealand since he left there in 1924⁹³. In the early 1970's, the frequency of home visits was further increased. The *Barrack St. Annals* noted that "because of Triennial visits there were only eight Brothers at the seaside."⁹⁴

A consequence of the prolonged separation from family, was that Brothers missed their siblings growing up. Jack Higgins had the experience of meeting his 21 year old brother on Spencer St. Station in Melbourne, and not recognising him, as his brother had been only three when Jack left home.⁹⁵ Others speak of having to get to know their brothers and sisters all over again as adults.

TASMANIAN SOLIDARITY

The positive side of this isolation from family of the Brothers in Tasmania, was a strong sense of group spirit and solidarity among the Brothers in a community, and indeed among the Brothers on the island. All their recreation was done together and they found their companionship amongst each other. As mentioned above, the Brothers from all the Communities would gather in Hobart for the annual retreat. Often the Brothers from Launceston would stay on in Hobart for a few days with their confreres,⁹⁶ the precedent being set in 1919 when Monsignor Gilleran took

⁹² Account of Jack Higgins

⁹³ *Barrack St. Annals Vol II*, p. 4

⁹⁴ *Barrack St. Annals*, Jan 1971

⁹⁵ Account of Jack Higgins

⁹⁶ Numerous references in *Launceston Annals* and *Flood Diaries* eg July 14, 1937

the two lots of Brothers on an outing by motor-car to Brown's River (Kingston).⁹⁷ In some years the Hobart Brothers would use the extra man-power to complete a maintenance job around the Barrack St. boarding school site. In the 1940's, the post-retreat time always seemed to be marked by the laying of a concrete area or painting of some room, the Brothers being under the supervision of Brother Cyril Stevens.⁹⁸

The Tasmanian Brothers supported each other in their sporting and other school endeavours.⁹⁹ At the end of each year, the two large Colleges coordinated their exam timetables, and Baptist Flood's *Diary* records that a Brother from each of the schools would swap to supervise the other College's examinations.¹⁰⁰ In February 1961, we see all the Brothers gathered in Hobart for the Golden Jubilee of their Foundation in Tasmania, and a week later they are in Devonport for the official opening of the Brothers' foundation there at St. Brendan's College.¹⁰¹ These are typical of similar gatherings over the years, as photos hanging on community walls attest.

With the increased number of communities since the 1960's, it became traditional for the Brothers to combine for major celebrations. In the south, the Brothers gathered at the Barrack St. community for Easter and Christmas dinners. In the north, the Brothers would meet at Devonport for Easter, and after dinner would make an assault on Mt. Roland, a picturesque massif of about 900 metres in height.¹⁰² Founder's Day, the Feast of St. Ignatius on July 31, would be celebrated by the northern communities at York St. in Launceston while Christmas dinner was in Prospect for several years.¹⁰³

⁹⁷ *Barrack St. Annals* July 1919.

⁹⁸ *Barrack St. Annals*, Vol i, July 1943, p.99, see also 1946 (p.120) and 1947 (p.122) for other Stevens' labouring projects.

⁹⁹ -When St. Virgil's played Launceston Grammar in the Final of the Football competition in 1944 the Launceston Brothers (as well as visiting Consulor Hilary Sandys) were there to support St. Virgil's (*Barrack St. Annals* 1944).

¹⁰⁰ e.g. 1933, *Flood Diary*, "Br.L.P.Carew went to St. Virgil's to superintend 2ndy Sch. exms. Br.B.Doyle came to L'ton, to superintend secondary Sch. exams." 29/11/33

¹⁰¹ *Barrack St. Launceston, Prospect and Devonport Annals* for Feb. 1961.

¹⁰² *Prospect Annals*, 1976

¹⁰³ *ibid*.

In the 1970's and 80's, Brothers from across the state would join in recreative expeditions during the May or September school holidays, often led by Peter Mitchell. In 1981, a few memorable days were spent in two caravans at Coles Bay¹⁰⁴ while on several other occasions, the Brothers gathered at Louisville near Orford or Cray Drop Inn near St. Helens, to fish, swim, play ultra-competitive rounds of tennis, watch videos and talk lots about the state of education, the Congregation and the Church.¹⁰⁵

Campbell Town was also a central gathering point for Brothers across the state in the 1980's as they gathered as a group for a few hours to prepare for Province Assemblies or to discuss issues such as Recruitment.¹⁰⁶ Most unique were the annual gatherings in the 1980's for the Australian Rules Football Grand Final on the last Saturday in September, with the venue alternating North and South. At half time in the telecast, the Brothers would move outside and have their own goal kicking competition.¹⁰⁷ The trophy is still in current use.

All of these occasions, whether recreational or spiritual, served to forge bonds among the Brothers in Tasmania, and to give them a certain identity as a significant sub-group within the Brothers of the Province. These occasions were a collective answer to their relative isolation from the mainstream of Province life and from each other. It also ensured that their voice was heard by their superiors or by Chapters (qv) as they presented common statements or engaged in dialogue. They helped prevent the Province of latter decades becoming too focussed and dominated by Melbourne and Victorian issues, and reminded the rest of the Brothers of the geographic diversity of the Province which is sometimes forgotten by people living in large metropolitan centres.

RECREATION

One feature of the Brothers' life in Tasmania (and indeed all of Australia) has been the importance given to having a good summer break, to re-create the body and spirit for the year ahead. Tasmanian Brothers have always managed to get away to

¹⁰⁴ *Barrack St. Annals Vol II*, August 1981, p.152

¹⁰⁵ see *Warwick St. Annals*, September 1988

¹⁰⁶ e.g. Meeting of 12 October 1986 at Campbell Town. See *Barrack St. Annals Vol II*, p.219

¹⁰⁷ See *Barrack St. Annals Vol II*, 28/9/85 (p.205) and 26/9/87 (p.228)

the seaside together for up to four weeks after Christmas. The only exceptions were two years during World War II when the Provincial thought the Brothers should forego the seaside in solidarity with other Australians in a time of cutbacks.¹⁰⁸ In 1943/44 the Provincial gave permission for a seaside holiday "as the health of the Brothers throughout the Province has been so bad during the recent winter,"¹⁰⁹ although about the same time, Provincial Barron saw the need to chastise the Brothers for their behaviour at the seaside.¹¹⁰ They seemed to not be able to maintain their required separation from seculars on the beach. Bernard Garvey in 1954 also warned that "mixed bathing must be avoided."¹¹¹ An alternate explanation was that other people felt confident swimming alongside a group of fit young men who seemed competent in the water, and thus it was impossible to avoid others bathing with the Brothers.¹¹²

For many years the Brothers from across the State holidayed together at various locations until holiday houses were bought separately in the north and south of the state. In the 1920's, Devonport, Penguin and Ulverstone were destinations, while in the 1930's the Brothers occupied the Devonport Convent.¹¹³ In 1937-38 there were memorable holidays at Orford.¹¹⁴ In the 1940's, when permitted, several holidays were at Mrs. Scully's house at Longford. The 1950's saw holidays at the Ulverstone Presbytery with Fr. George Cullen who was "very welcoming".¹¹⁵ The Brothers were keen on surfing before ever it was fashionable, and usually on holidays there would be a mass swim after the compulsory period of morning study.¹¹⁶ Of Columbanus Mullen who was in Launceston in the 1930's, it was said:

"The 'big fellow' was in his element in the surf - none of your boards or other aids for him, his great broad back

¹⁰⁸ *Launceston Annals*, Dec 1941

¹⁰⁹ *ibid* 1943

¹¹⁰ *Launceston Annals*, December 1934

¹¹¹ Garvey, *Circular Letter*, 11/12/54, preserved in Christian Brothers' *Launceston Archives*.

¹¹² Account of Harry Parker

¹¹³ *Flood Diary*. Baptist Flood commented several years on the presence at Sunday Mass in Devonport of the family of Joseph Lyons, then Prime Minister of Australia. See entry for 31/12/33

¹¹⁴ Baptist Flood records the "troublesome bushfires" on the Lake Leake Rd. and the presence of the young Fr. John Wallis as chaplain. (*Flood Diary*, Jan 1939, the month of the disastrous fires in Victoria) while Harry Parker remembers the same holiday for the boat-trip to Maria Island which included an ascent of one of the mountains there. Fr. Wallis remembers trying to teach Eugene Mooney to drive a car, but instead the car was damaged by the exercise.

¹¹⁵ *Launceston Annals*, January 1953

¹¹⁶ Account of Harry Parker

took him right inshore."¹¹⁷

The same could be said of many of the Brothers in Tasmania. Harry Parker, in the 1980's well past his seventieth birthday, surfed twice daily during the holidays at Southport, virtually the southernmost beach in Australia, his only concession to age being a wetsuit and "boogie board" after he was 75.¹¹⁸

Some delight was expressed at the relative unsophistication of Tasmania as a holiday location by Patrick (Urban) Dillon in 1960, regarding a holiday at Bruny Island:

"It was a delightful secluded place and we were able to enjoy the type of community holiday that is becoming rarer on the mainland."¹¹⁹

In the 1960's the Brothers purchased two holidays houses. The Barrack St., Cygnet, Austins Ferry, Gagebrook and Warwick St communities holidayed at the "Big House" at Southport, while Prospect, York St. Launceston and Devonport communities went to "Osborne House" at Bridport. The spirit of fun and camaraderie at these locations is reflected in a comment in the Cygnet annals in 1971:

"The large number of rowdy activists and good summer sunshine made for a fine holiday."¹²⁰

The southern location was an excellent jumping off point for bushwalks into Tasmania's fabled Southwest. In December 1971 seven Brothers from the two St. Virgil's communities walked into the soon-to-be-drowned Lake Pedder,¹²¹ while across New Year 1974-75, a huge party of 12 Brothers braved the South Coast Track from Cockle Creek. John Virgin was prominent in the leadership of both treks. Another popular expedition from Southport was the ascent of Adamson's Peak, the outstanding mountain in the Dover region. One particular climb of this 1226m. peak was accomplished by Harry Parker and Paul Doyle in the late 1980's, not long after both had undergone coronary by-pass operations. Bill (Edmund) O'Donnell completed the South Coast walk when past retiring age.

¹¹⁷ In Columbanus Mullen's *Necrology* 1974, p.77

¹¹⁸ *Gagebrook Annals*, written account and photograph.

¹¹⁹ *Devonport Annals*, 1961

¹²⁰ *Cygnet Annals*, 1971

¹²¹ *Barrack St. Annals Vol II*, p.56

The penchant for bushwalking among the Brothers saw its devotees among the northern brethren too. Brothers in every sense, Trevor and Barry Parton were so keen they convinced some former Tasmanian Brothers to spend several weeks with them constructing an A-frame hut on the shores of Lake Rowallen within striking distance of both the Walls of Jerusalem and Cradle Mountain-Lake St. Clair National Parks.¹²² Hardly a year would go by in the 1970's and 1980's that Trevor Parton did not take some Brothers with him on an extended walk in the Tasmanian wilderness. Brothers in Tasmania have not been slow to appreciate the natural heritage which is a unique facet of the island state.

Apart from holiday time, the Brothers recreated to varying degrees in and around their school and community sites. The tradition of walking on certain evenings was inherited from the Irish, and ever since the Brothers have been in Launceston, they have been going for walks through the Cataract Gorge, a mere five minutes from their York St house. Handball was a perennial Brothers' activity also inherited from Ireland. Barrack St Hobart, and York St Launceston both had handball courts until the 1970's. On most evenings after school at least until the late 1960's, Brothers would form a foursome, claim their right of precedence over students, and slug it out with the little black ball. Harry Parker celebrated his 21st birthday in Launceston in 1936 with his first handball victory over his Superior.¹²³ Mark Thomas was a competent player in Launceston in the 1960's¹²⁴ and was later a winner of the Brother's Easter Handball Tournament in Melbourne on several occasions.¹²⁵ It is recorded also that Malachy Hessian was not to be underestimated as an opponent on the handball court, even well into his fifties.¹²⁶ The Brothers' would also gather to kick the football together,¹²⁷ sometimes forming a team to play the St. Virgil's students.

Brothers were not encouraged nor permitted to play in outside sporting teams, partly from the point of view of getting injured and hence being unable to teach, but

¹²² *Prospect Annals*, 1970.

¹²³ Account of Harry Parker.

¹²⁴ Author's memory as a student.

¹²⁵ Author was present at two of these victories at the Brothers Novitiate at Lower Plenty, Victoria in 1972, 1977.

¹²⁶ P.A. McManus in Hessian's *Necrology* 1978.

¹²⁷ The author remembers sitting on the fence at Prospect as a youngster, watching the Brothers from both Launceston communities kick the football on the St. Patrick's College Oval.

mainly from the point of disengagement from the world. Nonetheless, stories abound about the Brothers who were excellent sportsmen in Tasmania and who managed to circumvent the lack of permission. It was a situation where distance from headquarters in Strathfield or Parkville was an advantage. Old Virgilians still speak of the uncanny footballing ability of Brother Tom (Denis) McGuire when he played with them in the old Collegians team 1948-51 under the pseudonym of "Tom Carrick"¹²⁸. At Cygnet in 1944-45, John (Ambrose) Mullavey became Captain, Coach and star player in the premiership winning Cygnet football team.¹²⁹

Perhaps the most famous example of Brothers' involvement in the local sporting scene was in Devonport, where in the mid-1960's, all four members of the Brothers' community as well as some visiting Brothers played cricket for St. Brendan's Cricket Club in the Mersey Valley Cricket Association. Brothers Kevin (Kieran) Stewart (Superior), Brian (Mark) Thomas, Michael Brady, and Stan Purcell, all played under the pseudonym of "Anderson", (K., B., M., and S. respectively.)¹³⁰ Moreover, Stewart was President of the Association and Thomas was Secretary, and they both were the outstanding run-scorers in the competition. Headings in the local paper on Monday mornings such as "Anderson Top Batsman." were quite common.¹³¹ (see APPENDIX F2) By 1969 these Brothers played under their own names "as we were well known at headquarters."¹³²

Christian Brothers in Tasmania showed a keenness for physical exercise. No doubt the tensions of the classroom were let out on the handball court and elsewhere, and there was a level of fitness and health maintained which would

¹²⁸ Account of Br. T.D. McGuire and accounts of several of his former students, Peter Donnelly, and Bill Carrick (a real Carrick!) See also Jetson, *History of St. Virgil's College* p. 72

¹²⁹ Account of Harry (Declan) Parker, who had to run the farm while Ambrose played football. An opposing supporter was once heard to cry, "Kill that bloody parson!" - from the account of Harry Parker.

¹³⁰ Details from letter and press clippings (*The Advocate*) sent to the author by B.M. Thomas. 21 June 1995

¹³¹ *The Advocate* newspaper, sports page, undated, ? January 1968

¹³² Mark Thomas, Letter cited above. Tasmania's fastest runner of 1970 also happened to be a Christian Brother at Devonport, Murray Enniss, a former Tasmanian from St. Patrick's Launceston. He could run 10.9 or less when no other Tasmanian runners were breaking 11 seconds for the 100m. He ran competitively for a local club. The author was also running for another club as a senior schoolboy at the time and recalls the details as he constantly had to face records set by M. Enniss.

have enabled the demanding work of teaching, sports coaching and other activities to be continued. As well as mental and physical health, their recreation and sports involvement helped maintain their sense of brotherhood, and a healthy companionship.

THE ARTS

What of music and writing? Many Brothers down the years were good choirmasters, none better than Cyril Stevens in Hobart in the 1940's.¹³³ It is reported that Anselm Kearney was wonderful at leading a singalong at Brothers' community recreation¹³⁴ as was Declan Forrest.¹³⁵ In 1937, Celestine Massey was learning the violin "from a teacher in the town".¹³⁶ Many Brothers in the 1970's and 80's in Hobart availed of the proximity to the Tasmanian Symphony Orchestra to attend concerts, with Barrack St. Community having a community subscription. Daryl Barclay an operatic singer in his own right, co-directed and conducted an outstanding production of "The Mikado" at St Patrick's College in the late 1980's.¹³⁷

Several Brothers were artists. Peter Duckworth, Hugh Sharpe and Harry Parker all joined groups of artists in Hobart in the 1980's, and their paintings hang in the Brothers' houses and other places in Tasmania.

A number of Brothers developed their poetry while in Tasmania. Kevin King, Hugh Sharpe, Sean McManus, John Virgin, Chris (Michael) Shearer, Harry Parker and Daryl Barclay all have had poems published in the Brothers' annual anthology of writings entitled *Omega*.¹³⁸ Tasmanian born Hugh Sharpe in particular has been a prolific writer of poetry with obvious Tasmanian inspiration, and we see titles such as Bathurst Harbour, The Riddle of Lake St. Clair¹³⁹ and Songs from Van

¹³³ Tributes were made by Archbishop Tweedy from the stage as reported in *The Standard* Dec ? 1942, copy in *Barrack St. Annals*.

¹³⁴ Kearney's *Necrology* 1955

¹³⁵ Forrest *Necrology* 1960

¹³⁶ *Flood Diary* 1937

¹³⁷ *Launceston Annals*, 1988, and Brophy, p.129

¹³⁸ B.C.Manion (Ed), *Omega 1976-1993-A Book of Writings from a Number of Christian Brothers*. Some of these Brothers poems also appeared in *Our Studies* (various editors 1929-), especially those of Kevin (Loyola) King in the 1950's and 1960's.

¹³⁹ *Omega* 1988, 1989

Dieman's Land.¹⁴⁰ He also made a significant contribution to reflection on Edmund Rice, the Founder of the Brothers, with his set of Edmund Trilogies.¹⁴¹ Virtually every one of the eighteen editions of *Omega* had contributions from Sharpe.¹⁴²

Overall, participation in the creative arts by Tasmanian Brothers was limited. The Brothers' focus was generally governed by the pragmatic needs of conducting their schools.

THE LOAD

From a late twentieth century perspective, the load on the Brothers throughout most of their time in Tasmania seems close to overwhelming. As noted, a considerable time each day was given to prayers and religious exercises. The Brothers taught all day in school with no such thing as "free" periods in which to prepare or correct work or attend to other matters around the school. The school day in itself was long enough, 8.45am to 4.00 pm in Launceston in 1944.¹⁴³ The school staffs were composed almost entirely of Brothers until the 1960's, and to them fell the load of supervision duties, which at St. Virgil's, as a boarding school, extended to meals, recreation, study, bedtime, before school and on weekends, as well as the conduct of sporting activities.

The school *Reports*, *Annals* and Brothers' *Annals* all proudly list the successes and efforts of numerous sporting teams. The Launceston and Hobart schools competed in Swimming, Cricket, Cross Country, Athletics, Soccer and Australian Rules Football with teams usually being coached by the Brothers. From the 1940's to the 1970's, Cadet units flourished at St. Patrick's and St. Virgil's,¹⁴⁴ which took the time and energy of Brothers such as Andrew Dowd, Kevin Gall, Aubin Esler in Launceston, and Innocent Schofield, Carthage Clarkson, Tom Howe and Kevin Atton among others in Hobart. This meant time after school on the sporting fields or parade ground before a quick shower so as to be in time for prayers and/or

¹⁴⁰ a trilogy in *Christian Brothers Studies* (formerly *Our Studies*) Vol 50 No 1, pp 34ff.

¹⁴¹ *Omega* 1979-82. also 1993 also *C.B.E.R.* 1987., later printed separately for private circulation.

¹⁴² Hugh Sharpe was also one of the 13 Australian Christian poets selected for inclusion in F. Byrne OSB (Ed.) *An Anthology of Christian Verse* 1983, Rigby.

¹⁴³ Circular to parents inserted in *Launceston Annals*, 1944

¹⁴⁴ Cadets existed at St. Virgil's earlier in World War I to the 1920's (see Jetson p.23. 34)

supervision of the boarders at dinner. Several comments are made in *Annals* by Superiors in Launceston and Hobart about the amount of time the Brother in charge of rowing was spending at the sport and their absence from the community:

"I am somewhat concerned (that) the degree of involvement of Brothers in this sport can be overtaxing and can place undue burdens on them"¹⁴⁵.

In 1956, Marcian Quane had requested that St. Patrick's be allowed to resign from the Public Schools Association due to the burden of work on a few professed Brothers.

"(The Brothers) miss meals, (religious) exercises and cannot undertake regular courses of study."¹⁴⁶

Most of the schools had Sodalities or Societies which took up more time for Brothers, usually the lunchtimes on which they were not on supervision. In 1970 in Hobart Paul Noonan moderated a Young Christian Students Society, while a similar group operated in Launceston along with an active St. Vincent de Paul Group under the care of Theodore Breach. Other groups which existed at various times in the schools were the Society for the Propagation of the Faith, Apostleship of Prayer, Sodality of Our Lady, Archconfraternity of St. Stephen (for altar servers, under the care of Tim Farrell at Barrack St) and the Crusaders of the Blessed Sacrament (promoted at Austins Ferry by Jack Higgins in the 1980's.)¹⁴⁷ There were also Debating Societies such as those at St. Virgil's in 1938¹⁴⁸ and teams to be coached and prepared. At Barrack St, Brothers were directly involved in fundraising activities. Norbert Moore in the late 1930's seems to have had the knack of organising fundraising activities, even from his sickbed.¹⁴⁹ In 1941, individual Brothers were responsible for "stalls" in an appeal that raised nearly 600

¹⁴⁵ Trevor (William) Dean in *Prospect Annals*, 1978 p.105

See also Tom (Alexis) Howe in *Barrack St. Annals Vol II* p.45, 1970, who notes that "Br. Paul Noonan seems to spend all his time out of classes ferrying boys backwards and forwards to (rowing) sheds -too demanding of one person" and Herb (Theodore) Breach in *Prospect Annals* 1965 p.24 where Bill Bottriell is described as having "laboured almost all nights but caught nothing" in regard to rowing.

¹⁴⁶ Quane to Garvey, Dec 1956, Copy in Brothers' *Launceston Archives*. The reply maintained the burden as necessary: "The Council does not approve of the suggestion...the prestige of Catholic Education in the North is enhanced by your membership." (Garvey to Quane, 21/12/56. Letter in *Launceston Archives*.)

¹⁴⁷ Jetson, op cit, p.58 and various references in *Flood Diary* eg insert in 1939 concerning boys who were members of the "Sodality of Our Lady of the Blessed Sacrament"

¹⁴⁸ *Barrack St. Annals Vol I*, 1938 p.81

¹⁴⁹ *ibid* 1939, p.84. In Fr. T.J. O'Donnell's panegyric, it is asserted that Norbert Moore had raised over 100,000 Pounds for various Brothers' institutions around Australia.

Pounds for a new toilet block.¹⁵⁰ All of this added more burden, necessary though it be.

The Brothers also were often engaged in manual chores around the community house or school. Traditionally these "charges" as they were called were done on a Saturday, and involved such activities as cleaning toilets, mowing lawns or cleaning the chapel, which in the case of the large public chapel at Prospect, was a considerable task.¹⁵¹ In addition much of the improvements and maintenance around the College properties was done by the Brothers themselves. In the 1940's there are numerous references to Cyril Stevens alone or with others laying concrete paths, erecting a garage, laying a new lawn or engaging in some construction at Barrack St.¹⁵² Gonzaga Dwyer in the 1960's was responsible for much of the layout and care of the lawns, ovals, trees and shrubbery of the new venture at Austins Ferry, as well as teaching all day and acting as Sportsmaster.¹⁵³

The few Brothers at Cygnet were burdened with the running of a farm as well as establishing a school. As noted above, Harry Parker in the mid-1940's almost singlehandedly cared for 11 acres of apple and pear orchards, ploughing and spraying himself, as well as growing vegetables and flowers, and raising hens, pigs and cows. He often worked late hours to get it all done.

"I remember one night we were out there (bringing in boxes of apples) at midnight and there was a full moon."¹⁵⁴

[See APPENDIX K for a view of Cygnet plant and activities] In addition, they had no purpose-built classrooms for many years. In 1956 the Superior Andrew Dowd comments:

"We find ourselves often wondering how the pioneer Brothers of Lourdes Hill managed in their previous apologies of School Rooms."¹⁵⁵

¹⁵⁰ *Barrack St. Annals Vol I*, Oct. 1941, p. 87 recorded approximate amounts:

"St Peter's Stall	[Br. Eugene (Mooney)]	162 Pounds
Midget Stall	[Br. Linus (Kelty)]	156 Pounds
Inter. Stall	[Superior](S. Boylan)	129 Pounds
St. Therese's	[Br. Malachy (Hessian)]	113 Pounds"

¹⁵¹ Account of Peter Flint, speaking of the 1960's.

¹⁵² *Barrack St. Annals*, 1946-48

¹⁵³ H.Sharpe, *An appreciation of Brother Cecil Gonzaga Dwyer*, (unpublished, 1983?)

¹⁵⁴ Taped account of Harry Parker, May-June 1994

¹⁵⁵ *Cygnet Annals*, 1956

At Devonport, the Brothers were similarly busy with manual labour around their poorly set up school. At the end of the first year, Patrick (Urban) Dillon wrote to one of the Consultors to explain the poor examination results:

"If I have to shoulder all these extra jobs you can be prepared for bad results again. I want to give the time of a weekend, to school preparation, but I can't do so if I have to be attending to jobs that should have been done long before we came near the place."¹⁵⁶

As well as the various duties and chores listed above, some Brothers, mainly in Hobart, managed to find time to study, attending lectures after school at the University on the Domain, or at the Launceston Technical College, each of these within walking distance of the Brothers' houses. Some Brothers squeezed in their own study while supervising boarders' study at St. Virgil's, or said their Rosary while supervising the dormitory.¹⁵⁷

One wonders, especially in light of the Dillon comment, how Brothers managed to prepare for their teaching, and keep up with necessary corrections. Some unfortunately had to teach in an unprepared and spontaneous manner. It would seem that Stan Mullins, wonderful headmaster and "Renaissance humanist"¹⁵⁸ was also so overburdened that his lessons were often not prepared adequately.¹⁵⁹ Yet in spite of religious exercises, sport, concerts, fairs and studies, at many times academic results were amongst the best in the state.¹⁶⁰

On top of the demands of time and activities, Brothers were under pressure from the size of classes as in 1949 at St. Virgil's¹⁶¹ and the frequent need to take in other students when, for example teachers broke down or resigned. In 1950 Hobart Superior and Principal Maurus Meiers pleaded with headquarters at Strathfield for

¹⁵⁶ P.U.Dillon to unnamed Consultor, Provincial Headquarters, St. Kilda, 15/2/61, copy of letter in *Devonport Annals*.

¹⁵⁷ Account of Ben McCabe, and Cyril Stevens' *Necrology* 1980, p. 66

¹⁵⁸ J.A.Kearney in Mullen's *Necrology* 1995

¹⁵⁹ Comment of Brother Ben McCabe who was taught by Mullen in Adelaide in 1946 after the latter moved from Launceston.

¹⁶⁰ cf. *The Standard* newspaper, Dec 1956 (undated cutting): "most brilliant (results) ever attained by SVC." These results included five of the best passes in the state gaining University Entrance Scholarships, and seven subject scholarships. *Barrack St Annals Vol II*, page 1.

¹⁶¹ *Barrack St. Annals* 1948

an extra Brother for the overcrowded classes.¹⁶² Many references to the illness or absence of a Brother are accompanied by a comment about the extra burden placed on the others.¹⁶³

What was the effect of the continual heavy load on the Brothers? Some like Cyril "Navvy" Stevens seem to thrive under the pressure of it all, and went from Hobart to an even heavier load at a farm school in northern Queensland, living to near 70 years of age.¹⁶⁴ Casimir Fenwick lived till he was almost 100 years of age, while Dominic Joyce thrived in the busy Hobart scene for 46 years. However for others, the effects were noticeable on their health and spirit.

The first six Superior/Principals of St. Patrick's College Launceston, (Kearney, Mulkerns, Conlon, Dwyer, O'Donnell, O'Shea,) failed to complete their terms of office, all except O'Donnell resigning due to ill-health. Berchmans McSweeney, Gervase Shanahan and David Dunn also later resigned for health reasons, taking to eight out of eighteen Superiors in Launceston (to 1988) to resign due to ill health.¹⁶⁵

In Hobart in 1947 Chanel Fields after only one year as Superior and Principal of St. Virgil's asked to be relieved from office.¹⁶⁶ Malachy Hessian, the legendary tough man of Hobart and Launceston with the nickname of "Basher" had to go to

¹⁶² When this was not forthcoming, he advertised for a teacher but "the only replies...were from an ex De La Salle Brother addicted to drink and a former Franciscan student suffering from scruples. It was decided to carry on as best we could with limited staff." (*Barrack St. Annals Vol II*, 1950)

¹⁶³ e.g. *Launceston Annals* 1961, "The extra classwork had to be shared."

¹⁶⁴ *Necrology* 1980.

¹⁶⁵ Kearney was unable to continue after a bout of diphtheria. [*Flood Diary* Jan-Feb 1922 (not recorded in *Annals*)] Mulkerins resigned from Launceston after 12 months as Superior "owing to ill health" [*Launceston Annals* uncertain date - It appears to be in the hand of Mark McCarthy about 10/3/34, the date of another signed footnote.] His successor Conlon came to Launceston in 1923 after a period of sick leave, and left at the end of 1927 having suffered another breakdown in health. [Reference in letter of Archbishop Barry to Conlon, February 1927, preserved in *Launceston Annals*.] Dwyer was unable to complete his term of office and in 1930 was ordered a complete rest. *Launceston Annals* 1930] O'Shea in March 1933 became the fifth Superior to resign owing to ill-health, although he remained in the community as sub-Superior. [*Launceston Annals* and *Flood Diary* both March 1932] McSweeney had a heart attack and bowel blockage [*Launceston Annals Vol II*, 1951] Shanahan in 1964 resigned due to stress and deafness. [Brophy, p.79 & personal conversation with author] while Dunn lasted 6 weeks. (*Launceston Annals*, 1988)

¹⁶⁶ *Barrack St. Annals* 1948

Melbourne for attention to his throat in December 1939.¹⁶⁷ Twenty years later he had a coronary occlusion while driving a car and was out of school a term.¹⁶⁸ Laurie Moloney had a heart attack in 1943, as did Harry Parker in 1986. Jack Higgins and Paul Doyle each had bypass operations which gave them a new lease of life. It is difficult to say that these heart and other conditions were definitely stress related as other factors such as diet and genetic predisposition are unknown. However, it would appear that there are significant numbers of cases where Brothers had conditions which we would now directly relate to stress. These conditions are recorded as "ulcers"¹⁶⁹, "asthma"¹⁷⁰ "being edgy and nervous"¹⁷¹ being "rundown in health,"¹⁷² having a "nervous breakdown"¹⁷³ or were attributed to "overstrain."¹⁷⁴

In a place like St. Virgil's, there would have been little respite from the pressure, especially as the Brothers living quarters were in the midst of a boarding school.

"Even going from your room to the shower, you would be likely to pass two or three of the boys in the corridor." ¹⁷⁵

For some Brothers in Tasmania, the many duties and expectations on them as well as the sometimes overcrowded classrooms, and the lack of privacy would seem to have been too big a load to bear, at least for a period of their lives. Much was demanded, and much was given, sometimes too much for their human frames.

¹⁶⁷ *Barrack St. Annals* Dec 1939

¹⁶⁸ *ibid*, 1959

¹⁶⁹ Peter Gifford, *Launceston Annals* 1961-62

¹⁷⁰ F.O'Brien, *Barrack St. Annals* p.63 (1929)

¹⁷¹ Cosmas Gore (Hobart-St. Peter's), *Necrology*, 1983 p.45; NB Neither Gore nor his illness is mentioned at all in *Barrack St Annals*

¹⁷² R.P.Dillon, *Flood Diary* April 1929

¹⁷³ Chanel Morrissy, *Cygnets Annals*. 1954

¹⁷⁴ Climacus Kissane *Barrack St. Annals Vol II*. 1969, p.48

¹⁷⁵ Account of Ben McCabe (Hobart 1950's).

CHAPTER 4

CHRISTIAN BROTHERS' STUDIES

What academic preparation did the Christian Brothers who taught in Tasmania have before they came? What education did they have?

The answers to these questions would be on a wide ranging spectrum from "a little" to "a lot". All the Brothers would have done a 12 month Novitiate(qv) followed by at least some months in a teacher-formation program, usually called a Scholasticate. As the century wore on the Brothers were more frequently three year teacher trained and in most cases after 1950, possessors of some form of other Tertiary qualification, either a University degree, or some Technical certification.

From the middle of the 19th Century, the Christian Brothers had, at least in Ireland, promoted a strong sense of learning and study among its members. In 1862, there was introduced a Syllabus of studies, commonly known as the Grades.¹ This was an internally examined system of courses which persisted in Australia until formally abandoned in the 1930's.

In some larger communities a tutor system worked alongside the Grades system, as in the Victoria Parade, Melbourne Community in 1894 where Felix Magee (later a Principal of St. Virgil's in the 1920's) "coached all the young Brothers in all their subjects."² It does not seem to have been as successful as it apparently was in Ireland. Christian Brother historian Barry Coldrey attributes this to the sometimes desperate need for manpower and the heavy demands of the school environment,³ while Ferrer Connole suggests the Grades system only worked "for those with a flair for studies who were fortunate to get some tutorial assistance."⁴ Brothers especially those teaching in secondary schools had to fend for themselves, and yet managed to teach classes with objectively good results and to prepare young men for University as evidenced in the early years in Hobart.⁵

¹ B.D.Coldrey, "The Days of the Grades", *Studies*, Oct 1973 v.46, n.2, p.13

² B.G.Rooney in Magee's *Necrology* 1943 pp423ff

³ Coldrey "The Days of the Grades" *op cit* p.12

⁴ P.F.Connole in *Necrology* 1978 p.273 of F.A. Grealy who taught in Tasmania.

⁵ See the examination results for 1911-12 in *Barrack St. Annals* pp 19/20- where several Matriculate, including Albert G.Ogilvie, later Premier of Tasmania.

Records exist in the Provincial Archives in Sydney for the results of Brothers attempting the Grade exams. It would seem that (at least after about 1910) what were called A and B Grades formed one course, while C Grade and Third Grade formed another complete set of subjects. Fourth and Fifth Grades seemed to be done by few Brothers. [See APPENDIX H1.] Hobart doyen Dominic Joyce had results mainly in the 70-90% range with 94 for Algebra in Fourth Grade, and 50 for Religion in Third Grade. Subjects he studied at higher grades included Grammar and Composition, English authors (92%), Geometry, Physics, Chemistry and French (which he scraped through with 52% and 55%.) Stan Mullins, later a Principal at Launceston, a Consultor and member of the General Council managed even higher scores of 100% in Algebra and Geometry, while some of his subjects bear the notation "S.U.", presumably to indicate that he got an equivalent subject at Sydney University.⁶ Interestingly there are no marks lower than 50% although some lower marks are crossed out and replaced with higher marks, perhaps suggesting a re-sitting of exams.

In the Brothers' longrunning Australian educational magazine, *Our Studies*⁷ there frequently appeared "Notes" and "Examiners' Comments" on the Brothers' internal Third and Fourth Grade exams⁸. The Brothers' folklore does not include accounts of these being avidly read, although the Barrack St community copy of the 1929 edition shows much pencil annotation of the Church History notes.⁹

Pressure came to bear on the Brothers in the form of the Victorian Government's *Education Act 1901* and the *Registration of Teachers and Schools Act 1905*.¹⁰ The Brothers through Mark McCarthy sought to have their training system based on the internal Grades approved for registration of teachers. The State authorities were concerned about the lack of any specific exam qualification before entry to the

⁶ *Examination Results* from Christian Brothers' Provincial Archives, Balmain NSW See APPENDIX H 7 which has continued as *Studies* and currently as *Catholic School Studies*. See *Theme Index for Catholic School Studies May 1982-Oct 1994*, p.11. Published by the Christian Brothers in Australia and New Zealand, this magazine is possibly the longest running journal of Catholic education and ministry in Australia.

⁸ eg *Our Studies*, April 1929 includes "Examiner's Comments" on Christian Doctrine ("A mere cursory reading of the text book is quite useless"), History ("Unfortunately many of the papers show an inclination to scamp the work.") Geometry ("a pass will not be given on propositions alone") and Latin ("Allen's Grammar is quite full enough for your needs.")-these comments remember are directed at Brothers who are already teaching. pp6,7

⁹ *Our Studies*, April 1929, Vol 1, No 1, pp2,3

¹⁰ See L.J.Blake (Gen Ed) *Vision and Realisation - A Centenary History of State Education in Victoria Vol 1*, Ed. Dept of Victoria 1973 pp322 et seq, and also B.D.Coldrey, "A Gordian Knot" in *Studies* Oct 1974, v.47 n.2. pp 15ff

Brothers' Novitiate and the internal assessment of the courses.

The Brothers set up a new Training College at Strathfield, NSW, in 1908, and in 1910 the Victorian Registration Board approved this New South Wales College for training of primary teachers.¹¹ The Brothers appointed as first Master of Method in the Training College, a New Zealander Brother Michael Benignus Hanrahan who had showed himself a capable scholar, scoring over 90% on his Higher Grade exams.¹²

Apart from Victoria, Tasmania was the only other state requiring registration of teachers at that time. There was in Tasmania a Teacher's Registration Board for teachers in non-Departmental schools. Thus Brothers had to get their registration from this Board. Usually there was no problem as Brothers had their Victorian TPTC (Trained Primary Teachers Certificate) from Strathfield, until the Board demanded three years of training. However for many decades, the Chairman of this Board was none other than Brother Dominic Joyce of St. Virgil's, who served from its inception in 1932 up to his death in 1961.¹³ So when Ben McCabe came to teach at St. Virgil's in 1955 only having two years training at Strathfield, Br. Joyce determined that Ben's years as a young Brother at Fitzroy would suffice for a "third" year of training.¹⁴ One should recall that the "two years" teacher training at Strathfield included the Novitiate year, which was by no stretch of the imagination a year devoted to pedagogical method. This convenient counting continued till the 1970's.¹⁵

The Grade examinations were abandoned about 1930, with the exception of courses of study and examinations in Religion. These continued with the younger Brothers expected to spend the 20 minutes "Conference" time each evening preparing for these exams. In a boarding school such as St. Virgil's, this was virtually impossible. Peter Flint in Tasmania in the late 1950's, found these Grade exams to be a "farce" despite

¹¹ *ibid*

¹² *Examination Grades*, 1890's, sample held in Christian Brothers' Archives, Treacy Centre, Parkville

¹³ "Tasmanian Notes" (no author-probably E.D.Joyce) in *Our Studies* April 1933, p.36.37, also J.M.Hessian in Joyce's *Necrology* 1962, p.189.

¹⁴ Account of Ben McCabe Jan. 1996: interestingly at the demise of the Tasmanian Teachers' Registration Board in 1995, the Chair was again occupied by a Brother, Russell Peters, who carried over as Chair of the body which replaced it, the Schools' Registration Board.

¹⁵ The author supposedly did a three year teachers' training course, but the Novitiate year at Lower Plenty (1972) was counted as the first year. Admittedly we did do English Literature, Art, Music and Physical Education as well as theology and other more spiritual subjects. We even managed to sit for Biblical Studies I at Melbourne University on the strength of Scripture done in the Novitiate, and get Honours.

their good intentions. He did the minimum required. The Superior would get an envelope with the exam paper in it and would supposedly supervise the young Brothers as they did the exam. Under one Prospect Superior, he recalls having the set textbook open on the table!¹⁶ Other Brothers tell stories of being credited for subjects they did not even sit for.¹⁷ It is not difficult to see why the Brothers moved to externally assessed and accountable training courses as these became available.

UNIVERSITY STUDIES

As far back as 1899, the Provincial Chapter in Australasia had urged that
 "some Brothers should take out University degrees"¹⁸

However the Provincial Council did not take any concrete action to enable this to happen. The pressure of manpower requirements again made it impracticable to release Brothers for study. One Brother in Tasmania had the distinct impression that the Provincial of the 1920's was quite against Brothers doing University studies because they might lose their vocation.¹⁹ There was a fear that Brothers might be in some way corrupted by the University studies. Ben Hanrahan's biographer asserted confidently that

"his knowledge of scholastic philosophy fortified him against...
 the principles of humanism of which the works prescribed for
 Hobart (university) studies were packed."²⁰

Mahe's Psychology was for many years prescribed study for any Brother wishing to go to University to meet the pagan threat.²¹

Despite this attitude of mistrust, and the sheer difficulty of time, about 20 Brothers managed to get a University degree by the 1920's, half of them getting a Masters or further degree.²² Of interest to our study is the fact that six of these degrees were

¹⁶ Account of Peter Flint.

¹⁷ Account of Harry Parker: Harry was given a pass in "Mahe's 'Psychology'" without opening the text.

¹⁸ Proceedings of 1899 Australasian Provincial Chapter, quoted by Coldrey "The Days of the Grades" op cit, p. 14.

¹⁹ Account of John (Vianney) Burke. See also the letter of Barron to an unnamed Brother telling him to "discontinue attendance at the University (because it) takes you too much from the school and the Community...and you are becoming entirely too popular there!" cited by Coldrey in "A Gordian Knot" op cit p. 17

²⁰ J.A. Kearney in *Necrology 1955* of Hanrahan, p. 327

²¹ Account of Harry Parker, who remembers being credited with "passing" it without reading the text.

²² List of *Early Christian Brother Graduates* compiled by J.L. Kelly, Archivist, Christian Brothers, Treacy

obtained at the University of Tasmania, a number only matched by Melbourne, and well ahead of Sydney, Adelaide and Queensland. (Brothers in Perth studied through Adelaide.) The first Tasmanian Christian Brother Degree was obtained by Benignus Hanrahan, the Master of Method, externally from the small University. The second was by Mark McCarthy, who probably also studied externally, as did M.D. McCarthy, later Principal of St. Virgil's in the 1920's. But in the list, we see Paul Sebastian Mulkerns, an Irishman who served several times in Tasmania in both Hobart and Launceston, and who achieved an extraordinary double, BA LLB from the University of Tasmania between 1912 and 1920, later adding an MA whilst still performing full teaching duties. His overall proficiency in Law won him the James Backhouse Walker prize (also won by his former pupil Albert Ogilvie).²³ His professor claimed,

"If we had students like Br. Mulkerns in the University,
what a place it would be for professors and lecturers."²⁴

Similar accolades were showered posthumously upon another early Brother in Tasmania, Maximus Cotter who achieved a BA in 1916 and an MA in 1918 from the University of Tasmania, again while teaching fulltime and looking after boarders. Writing in 1932 on the death of Br. Cotter, then Vice-Chancellor G. Morris Miller said that Cotter

"was a distinguished graduate of this University (who)
set a fine example as a student and...as a man of the
highest integrity."²⁵

The Brothers in Hobart used to take advantage of the proximity of the University when it was at the Glebe on the edge of the Domain, about 15 minutes walk down Brisbane St from St. Virgil's. However, any lectures attended had to be outside of school hours. Study had to be fitted around boarding school responsibilities. Superior Bernard Garvey in 1928, commenting on Liguori McCarthy doing four subjects at University noted with his customary understatement,

"As Br. Liguori has not been freed from class-work,
it can be seen that the year has been a very
strenuous one for him."²⁶

Some Superiors were also strict on the 10.00pm Lights Out rule. In this situation,

Centre, Parkville. Copy in APPENDIX H2.

²³ *Barrack St. Annals*

²⁴ Jetson, *St. Virgil's College (History) 1911-1994* p.17

²⁵ Quoted in "Tasmanian Notes" (probably written by T.B. Garvey or E.D. Joyce) in *Our Studies* October 1933, p.50

²⁶ *Barrack St. Annals* Vol I, 1928

Dominic Joyce still managed to study, by heading to the boiler room under the old St. Virgil's Chapel:

"...down into the bowels of the earth, Br. Dominic,
with his candles, would descend in the late hours
of the night and study into the early hours of the morning."²⁷

He obtained his Arts degree from the University of Tasmania "with a considerable amount of distinction."²⁸ In the 1930's other Brothers to do university study from Hobart included Gonzaga Rooney, Declan Forrest and Morris (Faber) West who topped French in 1937.²⁹

Brother Louis Conlon, former Principal in Launceston, and in the 1930's a member of the Provincial Council, took responsibility for Brothers' studies throughout Australasia. In 1935 the *Launceston Annals* note that Conlon on Visitation made arrangements for Vianney Bourke to study Algebra and Applied Mathematics with Bert Hodgkinson.³⁰ The following year Bourke forms a university class in Launceston with Harry (Declan)Parker and Declan Forrest.³¹ Baptist Flood notes with evident pride that Declan Forrest went to Hobart for his graduation and then,

"Br D. Forrest BA returned to Launceston."³²

To obtain a degree was a significant achievement.

Throughout the 1940's, other Launceston Brothers were marshalled sometimes singly, sometimes in groups to form classes in Maths or Chemistry or Education. The Brothers would attend classes at the Launceston Technical College perhaps from 7-10pm on two nights a week.³³ Exams in November were held at Milton Hall in Margaret St. Launceston,³⁴ or in the Albert Hall.

Tertiary studies were not confined to university work. In the late 1940's, Eamon Murphy in Launceston managed to complete the four years of a carpentry/joinery course.³⁵ The "Master of Studies" at this time was Eulogius Breen, and he paid at least

²⁷ Malachy Hessian in the *Necrology 1962* of Dominic Joyce, p.188

²⁸ *ibid*

²⁹ Recollection of Jack Higgins, a pupil of West in that year.

³⁰ *Launceston Annals* 1935

³¹ *Flood Diary* Feb 1936

³² *ibid*, May 1938.

³³ as did JA Kelly and PA Anderson in 1943. *Launceston Annals*, June 1943

³⁴ see *Flood Diary*, 12/11/40

³⁵ *Launceston Annals*, 1948-51 *passim*

one visit to Launceston and Hobart.³⁶

The encouragement of the Provincial Council for the Brothers to equip themselves academically for their educational work reached greatest heights under the urgings of Consultor Stanislaus (Laserian) Carroll. For 20 years from 1947, "Lassie" had responsibility for the secular studies of Brothers in all of Australia at first, and then after 1953, the southern states. For the first time ever, he arranged for Brothers to be released from school to attend University fulltime in Sydney or Melbourne.³⁷

Furthermore he

"got in touch with every (Brother) who, he thought,
was not past study age (and some who thought they were!)"³⁸

He managed to get around every Brother in Australia and many still record his interviews on the matter of studies and their fruitless attempts to avoid the issue. Every May issue of the Brothers' biannual educational magazine *Our Studies* of this period, lists pages of results of Brothers' studies. Two dense pages of close print of 1955 results show five Brothers studying part-time in Hobart with Luan Addicoat and Carthage Clarkson obtaining their BA degrees.³⁹ The *Christian Brothers Educational Record*, an international Brothers annual publication (qv), claims that 140 Brothers in Australia were pursuing undergraduate courses in 1949.⁴⁰ In 1955, it lists 34 Australian graduates at Bachelor level. In the same year, the Brothers in North America, with their own University College and a similar population of Brothers as Australasia, had 30 Bachelor graduates, while Ireland, England, India and South Africa combined, with a greater population of Brothers than Australasia, managed only 27 graduates altogether.⁴¹ The policies of the Australian Brothers' administration were having their effect in the area of getting Brothers qualified. One wonders at the significant but unrecorded financial burden involved in providing these study opportunities.

By 1960, the numbers of Brothers studying part or full time had risen further. Results in *Our Studies* take four pages to record.[See APPENDIX H3]. Columba Delahunt graduated in Hobart while six other Brothers in Tasmania were studying at the

³⁶ *Flood Diary*, 29/3/39. Breen later left the Brothers and at one time was Mayor of Woomera, South Australia, where the town park is named Breen Park. He died while working in Nauru.

³⁷ G.C.Daly in *Necrology* 1971 of SL Carroll, p.149

³⁸ *ibid* p.151

³⁹ *Our Studies*, May 1956, p.56

⁴⁰ *Christian Brothers' Educational Record* 1950, p.589

⁴¹ *Christian Brothers Educational Record*, 1956, "University Successes Obtained in 1955", pp588-590.

University. In addition, among the other Brothers listed as studying successfully, are 17 other Brothers who subsequently worked in Tasmania, among them "Dinny" O'Hearn who in 1959 achieved first class honours in three subjects.⁴² Laserian Carroll established the precedent in Australia for full support of Brothers studying at tertiary level. His greatest disappointment was when the first two Brothers to gain a Ph.D left the order shortly afterwards.⁴³ His final gift to the scholastic advancement of the Brothers was the selection and purchase in 1966 of the property now known as Treacy Centre in Parkville for a student house.⁴⁴ Close to the University of Melbourne, it became the residence for young Brothers finishing their degrees full time for nearly 20 years.

In Tasmania, in this period, there continued to be Brothers in Hobart who studied at the University of Tasmania, although the effort to study from Launceston or Devonport seemed too much. There seems to have been a deliberate policy in the 1970's to relocate Brothers studying part-time at the University to the Austins Ferry community, where they would be free of boarding duties. Marcian Gill, John Virgin, Brian Derrick, Peter Noonan, John Virgin, Bruno Masci, Andrew Tuddenham, Peter Dowling all studied from here in the early 1970's, sometimes having special school teaching timetables to allow them to attend lectures during the day. It must have been a nightmare to organise. The Superior in 1975, Kevin (Cornelius) Nangle breathed a sigh of relief "as Austins Ferry is no longer a House of Studies."⁴⁵ Some few Brothers studied full time in Hobart, Michael Godfrey(1971), John Virgin, Peter Noonan (1975), Brian Derrick (1976-77) all from Barrack St. and Chris Daglish(1988) from Gagebrook. James Sutton(1988) studied fulltime at the Tasmanian College of Advanced Education in Launceston.⁴⁶

Brothers seem to have been conscious of the need to keep learning, and Brothers in Tasmania were at least as academically prepared as their confreres in the rest of Australia, at times moreso given their use of the nearby University. In most years since the Brothers started in Hobart in 1911, there have been Brothers studying there.

It needs to be noted however, that not all Brothers, especially Principals, were keen to

⁴² *Our Studies*, May 1960, pp.106-108 See APPENDIX H3

⁴³ *Necrology 1971*. p.150

⁴⁴ *ibid* p.162

⁴⁵ *Austins Ferry Annals*. 1975

⁴⁶ *Annals* for the respective communities for these years.

foster and support "student princes" as they were sometimes called. It is said of Tasmania Brother Virgil Green who was Principal of several of the Brothers' big mainland Colleges, that as Superior,

"he didn't want men who read or wrote or went to lectures...
he just wanted men who would be in class every day,
all day, at night duty, in the dormitory, at all times."⁴⁷

Partly because of this attitude but also largely because of the sheer enormity of the task undertaken, many Brothers were never able to study at tertiary level or only managed a few subjects when they were near a University. Tasmanian Jack (Cyril) Higgins was one of those who had no chance. On his first mission in Adelaide, he managed to do his matriculation part-time. Then followed seven years at Geraldton, hundreds of miles from a tertiary institution, in a boarding school. Six years in a Perth Boys' Home allowed no study nor did eight years as Principal in Launceston and Moonee Ponds. Seven further years in residential care in Orphanages in Perth and Geelong further postponed study, as did four more years as Principal in Toorak and Ballarat. By the time he had done further years in charge of a dormitory at St. Vincent's Boys' Home, and retired to light duties at St. Virgil's Hobart, the urge to study had well and truly disappeared.⁴⁸

While there were an unknown number like Jack Higgins who didn't get a chance, official policies and actual practice in regular school communities in metropolitan areas did encourage Christian Brothers to undertake tertiary and further study. Of the 26 Christian Brothers in Tasmania in 1988, 17 had had the opportunity to complete University degrees, some at Post-Graduate level.⁴⁹ The other 9 had a teaching qualification, and often some other non-degree studies. In this, the Tasmanian experience is representative of Brothers across Australia.

⁴⁷ J. Dominic Healy in *Necrology 1971*, of W. Virgil Green

⁴⁸ Account of Jack Higgins, Jan. 1996

⁴⁹ Hugh Sharpe completed a Master of Educational Studies at University of Tasmania in 1988.

CHAPTER 5 **CHRISTIAN BROTHERS AND THE OFFICIAL CHURCH**

ARCHBISHOPS

The Catholic Church in Tasmania is a single complete Diocese within a single civil and legal jurisdiction, the state of Tasmania. It is under the control of an Archbishop. [See APPENDIX B for a brief history of the founding of the Catholic Church in Tasmania, and a list of Archbishops.] Relations between the Brothers and these Archbishops generally seem to have extremely cordial. Of course it was in the interests of both parties to be on good terms with the other. The Brothers needed the permission and financial support of the Archbishop and his Diocesan authorities (eg the Catholic Education Office from the 1960's) in order to operate, while the Archbishops needed to keep the Brothers "on-side" in order to have them run the schools, and if possible open more.

The most an Archbishop could do, was to request that the Christian Brothers undertake some action. Ultimately each Archbishop knew that the Brothers' Provincial and Superior General had final jurisdiction over the movements and actions of Brothers. The Archbishop only had some control in the area of providing facilities and finance.

In the Brothers' Archives, and to a lesser degree, in the Tasmanian Catholic Archives, there are boxes of correspondence between the Archbishops and the Provincials. [See APPENDIX M]. Almost always between the Archbishops and the Brothers in their correspondence, there is an underlying cordiality and personal respect, born out of regard for each other's offices but also out of personal experience and knowledge of each other.

At the local level, the Brothers seemed to enjoy a very warm personal relationship with the Archbishops. The exception is Archbishop Simonds who appears to have a somewhat frosty relationship with the Brothers, writing several critical letters,¹ and receiving very deferential letters from the Brothers.² It would appear that it was the

¹ Simonds to Carew, 10/6/37 complaining about the Brothers & boys absence from a Pontifical High Mass in Launceston, and Simonds to Mullin, 23/12/40, pointedly referring to lack of vocations to the priesthood from St. Patrick's College. Letters in *Launceston Annals*.

² Letters from J.A. Kearney to Simonds in the early 1940's, preserved in the Catholic Archives, Mt St Canice, show a very deferential, sometimes apologetic, almost obsequious tone.

custom of both Archbishops Barry and Hayden to join the Barrack St Brothers' community across the road from the "Palace",³ for a "fireside chat on Sunday evenings."⁴ Barry is recorded as making "a long and friendly visit" to the Launceston Brothers' community⁵ and said his last Mass in Tasmania in their oratory.⁶ For the first part of his episcopate Hayden said Mass every morning for the Brothers at Barrack St. in their Chapel.⁷ Archbishop Tweedy showed his friendship with the Brothers in January 1945 when the Brothers from North and South were holidaying at Kingston, by sending them Five Pounds to provide a picnic.⁸ He enjoyed his visits to the Brothers at Cygnet, and would disappear with Harry Parker to look at the little piglets.⁹

Archbishop Young too enjoyed the Brothers' company. Peter Flint recalls his sitting on the floor one night in the Brothers' community room in Launceston, toasting crumpets on the gas fire, while the Brothers' tried to restore power to the house.¹⁰ On several occasions with the Launceston Brothers, the Archbishop also enjoyed watching a Western film after a meal, when they had hired one for the students.¹¹

A particularly interesting, though tumultuous time in the Church for the Brothers as indeed for all religious and Catholics was the time during and after the Vatican Council(qv). Tasmania was lucky in that it had in Archbishop Young, a Bishop who not only attended the council, but was actively involved in proceedings, indeed who came into international prominence because of his views and learning and erudition. Every time he came back from a session of the Council (1962-65), the Archbishop would gather around him his priests, the Brothers and Sisters, and selected lay people¹² to hear what had happened and his developing vision for the Diocese.

The Brothers serving in Tasmania had the chance to be far more *au fait* with

³ Until Guilford Young, the Archbishops lived in "The Palace", directly across the road from St. Virgil's in Barrack St.

⁴ Tasmanian Notes in the Brothers' magazine *Our Studies* Oct 1929 (p.33) and Oct 1930 (p.35) (author not identified)

⁵ *Flood Diary*, 19/11/28

⁶ *ibid*

⁷ Tasmanian Notes in *Our Studies* Oct 1930, p.35

⁸ *Launceston Annals Vol II*, Jan 1945

⁹ Account of Harry Parker.

¹⁰ This would have been about 1962-3. Account of Peter Flint

¹¹ B.C.Parton in *Launceston Annals* 1965, also Account of Peter Flint.

¹² B.C.Parton in *Launceston Annals* 1966; The author remembers his father coming back from these seminars enthused about the Council and its insights.

happenings in Rome and on the broad international Catholic and ecumenical front than their confreres in Melbourne where Mannix and Simonds did not even attend the Council. Barry Parton wrote in the *Annals* after having had the Archbishop to a meal where he talked about the Council, Liturgy and Reform,
"Such a meeting left the Brothers inspired to continue their work for the Church."¹³

However the Brothers were not unanimous in their enthusiastic response. Peter Flint's memory is that the "C.B."s were not overly excited."¹⁴ He suspects that their lack of theological knowledge (and interest) left them wary of discussing the issues.

PRIESTS

How did the Brothers get on at the local level with the priests in the parishes? Here too each was somewhat dependant on the other. The Brothers needed the priests to serve the community sacramentally as well as in several cases helping with the finances of the community and school. In turn the priests needed the Brothers' support in the parish, from forming the attitudes of the boys, to practical issues such as training and providing altar servers and training the choir.

The Brothers at St. Virgil's seems to have existed in relative peace and freedom from acrimonious disputes with clergy that bedevilled other foundations in Tasmania. Perhaps this was because they were under the wing of the Archbishop who until 1956 lived across Barrack St. from the brothers. Perhaps it was because as a boarding school it dealt with students from all over the state and wasn't linked geographically with just one area or parish. On the other hand priests were often invited onto the campus and seemed to be made welcome, especially the ubiquitous Fr. T.J. O'Donnell who seemed to pop up any time there was an opening, a celebration, a cause, a sermon to be preached or the Brothers to be defended. No doubt this was in part because he had been a Christian Brother himself before becoming a priest.

However the relationship between Brothers and priests was not so cordial in other places.

From the 30's through to the 50's in Launceston, one glimpses in letters and *Annals*,

¹³ B.C. Parton in *Launceston Annals* 1965

¹⁴ Account of Peter Flint

a running sore of tension between the Brothers and the Parish Priest, Fr. (later Dean and then Monsignor) W.A. Upton. Brother Stanislaus Mullin in his first Principalship at St Patrick's, seems to have borne the brunt of Upton's wrath on a number of occasions.

Often the focus of the disagreements was money. In 1936 he forbade the Brothers from holding a Ball or any other fundraising efforts¹⁵, as no doubt, they drew money away from his own parish efforts. In 1940 discussions seemed to revolve around the existence of an Old Collegians Association. Upton called to see Mullen:

"(he) was dissatisfied with their attitude towards the parish and expressed the view that there was no need for them in the city; said the Archbishop would be bringing up the matter soon."¹⁶

It would seem that the Old Collegians also were fundraising for the College.¹⁷

Letters had to go to the Archbishop on several occasions, and one senses a Bishop partial to the Brothers' dilemma but not willing to come down too heavily on the Administrator of his second largest parish. Matters came to a head in 1941 when the Superior was summoned to hear the Parish Priest's displeasure at the Old Collegians. Consultor Louis Conlon who was in Tasmania at the time, took up the matter and heard how the old boys "only seemed to alienate the sympathies of the clergy." Furthermore,

"The Dean also enlarged on his personal conviction that secondary education was a waste of time!"¹⁸

Conlon wrote in early 1942 clarifying the matter. He had insisted on the need for funds to enable the Brothers to keep the house, grounds and oval in a state of repair. Upton "did not favour the idea of the Brothers organising functions

in the parish for the purpose of raising funds."¹⁹

He would however provide One Hundred Pounds annually "if it was necessary" to the Brothers for upkeep of buildings. In fact he only provided Seventy-five Pounds annually,²⁰ insisting that the Invermay Parish pay the other Twenty five Pounds. It is possible that Monsignor Upton thought that the Brothers' Community in Launceston was comparatively wealthy, as it had received for a while an annual bequest (worth

¹⁵ *Flood Diary*, June 1936

¹⁶ Mullin in *Launceston Annals* 25/9/40

¹⁷ *Launceston Annals* for Sept 1940 record a gift of Forty Pounds from the Old Collegians.

¹⁸ Mullins in *Launceston Annals*, 30/10/41. countersigned "P.A.Conlon 2/11/41"

¹⁹ Conlon to Mullin, 15/1/42. original in *Launceston Annals*. Jan 1942.

²⁰ See note 14/4/42 from Upton to Mullin accompanying a cheque for half of the 75 pounds. *Launceston Annals*

over Seven Hundred Pounds in 1930²¹) from the Bourke Estate, and also a generous bequest from the Hannah Estate. In both cases there was legal ambiguity, and the Hannah Estate was shared with the Parish.²² Upton apparently thought that he as Parish Priest should also control the Bourke Bequest.²³

A whole book could be written about the tension between Upton and the Brothers, which is commented upon by every Brother who was present in the community at the time²⁴ and in the *Necrology* of every Brother there who has since died. Stan Mullin, although inexperienced and in his mid-thirties, is described as "being easy to get on with."²⁵ Yet Upton managed to be in near constant disagreement with him. Upton denounced the Brothers from the pulpit, hinted that they turned away boys whose parents could not pay fees (which Mullin found "objectionable and untrue"²⁶), asked that a priest train the altar servers instead of a Brother, nailed up a gate so the boys could not walk through the presbytery grounds, objected to Mullin writing to parents about boys' behaviour at parties saying that "the clergy were judges of moral affairs outside the school"²⁷, and objected to the Brothers requesting funds from parents for the purchase of cadet uniforms.²⁸ Archbishop Simonds backed the Brothers in this last matter.

For their part, the Brothers took the attitude of the aggrieved party, and seemed to meekly submit to the Dean's slings and arrows. However Stan Mullin did a little bit of investigating of his own and discovered that the substantial Parish presbytery, called the Deanery which was built quite close to the rear of the Brothers' House and School, was in fact partly built on the Brothers land!²⁹ He sometimes used the fact to end Upton tirades.

Mullin was succeeded by the older, more experienced and presumably less

²¹ *Launceston Annals* 11 March 1930.

²² Leo Doyle (Solicitor) to Archbishop Simonds, 5/6/40, copy in *Launceston Annals*.

²³ Memory of Brother Jim (Maurice) Ahern who was in the community at the time, account given Jan 1996

²⁴ Accounts of Harry Parker, Jim Ahern

²⁵ Account of J. Linus Kelty, former Provincial and Superior General, who knew Mullin as a colleague and administrator. May 1994

²⁶ *Launceston Annals*, 1/3/42

²⁷ *Launceston Annals* 31/10/42 - Mullins had joined other heads of "The Public Schools of Launceston" in expressing concern at the social activities of their senior students in the examination term.

²⁸ See Jim Brophy's history, op cit, p.47 - Brophy charitably chooses to softpedal the tension between the Brothers the clergy.

²⁹ The *Launceston Annals Vol II* show Mullin's drawings and measurements.

confrontational Berchmans McSweeney. However after one particularly objectionable sermon, the parishioners were treated to the sound of Malachy Hessian (sub-superior) and Dean Upton having a shouting match behind the closed sacristy door.³⁰

Archbishop Tweedy succeeded Simonds in 1943, and soon became very aware of the tension between the Brothers and the clergy, or at least Dean Upton, and conducted his own quiet investigation.³¹ The Archbishop used the Silver Jubilee of the College to make a clear reference to the tension. He emphasised "the need for whole-hearted cooperation between priests and Brother."³²

Another account records that

"Turning to his priests, he said, 'I want you to show on all occasions great kindness for, and interest in, the Brothers'."³³

That things improved is clear from comments by Malachy Hessian a few years later. In 1951 he notes:

"Relations between the Brothers and local clergy during the year were admirable. All three curates were most anxious to show kindness to us...the dean spoke generously about the work the Brothers were doing in Launceston."³⁴

However, one further Superior, Marcian Quane, had to endure a final episode in the long running feud, when in 1953, Dean Upton tried to rally other Launceston Parish Priests in a protest against the activities of Quane in relation to an appeal for help for a working bee.³⁵ The first Provincial of the new Southern Province Bernard Garvey called for the *Launceston House Annals* and relevant correspondence to be sent to him by registered mail.³⁶ He urged the Brothers to be patient and discreet.³⁷

The Brothers tended to see that it was the attitude of the clergy that needed changing. There does not seem to be much concern that attitudes or actions or ways of operating

³⁰ Account of Jim Ahern. Jim also recalls one of the assistant priests being locked out of the Deanery by Dean Upton because he was late for tea, and asking to have tea with the Brothers.

³¹ Jim Ahern recalls (1996) being summoned by Tweedy to the Deanery though only a junior Brother, and asked about relations between the Dean and the Brothers. Tweedy apparently didn't want to approach the main protagonists.

³² quoted in *Launceston Annals Vol II*, account of Jubilee; The same account records Sixtus Boylan, then Superior at Hobart but who had been at Launceston, speaking of the cooperation which the Brothers received from priests, especially Frs Murphy and O'Loughlin. He omitted Upton.

³³ Reported in *Tasmanian Notes* in *Our Studies* October 1944, p.66.

³⁴ Hessian in *Launceston Annals Vol II*, 1951 p.56

³⁵ Quane to Garvey, 1953, undated, possibly April, copy in *Launceston Archives*.

³⁶ Garvey to Quane, June 1953, Letter in *Launceston Archives*.

³⁷ *ibid*

of the Brothers were a cause for concern, although they avoided scandal by keeping the disagreements behind closed doors. However, it would seem that the Brothers were indeed the aggrieved party in Launceston. In the 1953 incident, the other Launceston Parish Priests, Fathers William Ryan (Invermay) and Timothy Murphy (Newstead) refused to support the Upton protest ³⁸ and Archbishop Tweedy "was completely satisfied with the (Brothers') explanation."³⁹

Relations did improve, and it is clear as to what quarter Hessian attributes the thaw. On Tweedy's resignation in 1955 he reminds his Brothers:

"It must not be forgotten that Dr. Tweedy was mainly responsible for the change of the attitude of the clergy towards the Brothers."⁴⁰

Disputes between Clergy and Brothers also marred the first ten years of the Cygnet community, a unique venture in the heart of the apple growing area of Tasmania. Fr Kent was parish priest and unfortunately his grand vision and promises were rarely matched by action. The Brothers shared the top floor of his house for years as well as his table, causing tension with the living of a more monastic life, as well as causing tension between the Parish Priests and his curates who found the company of the Brothers more congenial⁴¹.

No classrooms were built and school was conducted in the supper room of the parish hall and later in a draughty drill hall for nearly 10 years.[See photograph in Appendix K3]. One Brother observed:

"It seems strange that Fr. Kent, the man responsible for the Lourdes Hill scheme, acts at times in complete opposition to the proper working of the establishment"⁴²

Fr. Kent did write to the Brothers at Christmas 1950 thanking them effusively for their "enthusiastic cooperation". and their "spirit of vocation and love for the land".⁴³

However despite the efforts of the third principal, Gabriel Maranta who did raise the agricultural and particularly the livestock profile of the school, the Brothers felt they

³⁸ Quane to Garvey, letter quoted above, footnote 35.

³⁹ *Launceston Annals*, Vol II 29/5/53

⁴⁰ *Launceston Annals* Vol II, 1955

⁴¹ Account of Harry Parker; S. Bresnehan, *Cygnet Annals*. 1955, records the extraordinary statement of Fr. Kent that he "had been burdened with irresponsible curates"! Some of them such as Fr. Michael Flynn were later among the best loved priests in Tasmania.

⁴² Andrew Dowd, *Cygnet Annals* 1956

⁴³ Letter Kent to Superior Gabriel Maranta, 25/12/50, preserved in *Cygnet Annals*.

were "becoming merely 'labourers' and not professional religious teachers."⁴⁴ After negotiations involving the Archbishop and the Brothers' Provincial, Bernard Garvey, the farm was handed back to the Parish Priest in 1956⁴⁵ and the emphasis gradually moved away from the agricultural to the more academic. On the departure of Fr. Kent, Superior Dorotheus Murtagh was gracious enough to acknowledge that although he "was not always understood...it was the considered opinion of the Brothers that (Fr. Kent) was a genuine friend."⁴⁶

Relations with the clergy dramatically improved with the arrival of a new parish Priest, Fr. Ambrose Benneworth in 1961, and we see him strongly defending the "rights" of the Brothers to run the school as they saw fit without any interference from parents (or, it may be inferred, from the new Director of Catholic Education, Fr. Dolan.)⁴⁷ By 1974, the wheel had turned and the Parish Priest Fr. Tom Garvey was now a guest of the Brothers, having most meals with them and spending part of each evening with them.⁴⁸ The Brothers regarded him as a fourth member of their community.

Another community which had a tense relationship with the local Parish Priest was Devonport. The *Annals* for the first three years, 1960-62, are full of expressions of frustration by the Superior Patrick (Urban) Dillon at the apparent inability of Fr. Griffin to provide for the Brothers what they need in the school and house. A letter to headquarters in St. Kilda at the time, is a veritable litany of complaints about Fr. Griffin, his apparent dishonesty and his avoidance of any discussion of problems.⁴⁹ Of course, not stated is the contribution to the tension by the personalities of the Brothers who were living in inadequate accommodation and teaching multiple classes in likewise inadequate school accommodation. Living conditions were described as "very trying" in 1961, and in 1996, the Brothers were still, 35 years later living in the temporary dwelling which was meant to be for only six months.

The theme of financial tension between Brothers and local Church continued through the 1960's and 1970's in Launceston over the enormous debt on the new St. Patrick's

⁴⁴ John (Dorotheus) Murtagh, *Cygnets Annals*, 1959

⁴⁵ *Conditions for Cygnets*, Agreement signed by Fr. Kent, Archbishop young and Br. Garvey 13/10/59. copies in both *Cygnets Annals* and Provincial Archives, Parkville.

⁴⁶ J.D. Murtagh in *Cygnets Annals* 1961

⁴⁷ Report of Meeting in *Cygnets Annals*, March 1962

⁴⁸ R.O. McInerney in *Cygnets Annals*, Dec. 1974

⁴⁹ Dillon to unknown "Br. Consultor" at Provincial headquarters, St. Kilda, 15/4/61 Copies in Provincial Archives. Parkville and in *Devonport Annals*.

College at Prospect with a major source of the problem being the inability of the parish and its Administrator Fr. Joseph Howe to meet the mounting debt of the College. The debt was not cleared until the late 1980's.

It would seem that outside of Hobart, much tension occurred between Brothers and the local Church over financial arrangements. The Parishes were often over committed in their desire to have the services of the Brothers and to support a community of Sisters running a Convent school as well. Often promised developments could not take place. In addition, any attempts at fundraising by the Brothers were inevitably a potential threat to funds going into the parish itself. On their part, the Brothers in each place expected the local church to honour its initial agreement to make provision for the upkeep of the Brothers community, house and school.

One shining example of cooperation of the Brothers with others was also in Cygnet. Throughout the *Annals* there are frequent, almost yearly references to the ways in which the local community of Sisters of St. Joseph worked with the Brothers in a spirit of common purpose. From the first months of the Brothers being in the town, they and the Sisters worked together on concerts, fundraising activities, liturgical celebrations, and the famous May Ball. A typical reference in 1959 reads:

"The Sisters of St. Joseph continue their friendly attitude to us.
Each day they cook our lunch and dinner and in return we
help them where we can in anything they need."⁵⁰

One of the Sisters recalls that their box of firewood was never allowed to be empty by the Brothers.⁵¹ At Gagebrook, a similar spirit of cooperation was evident between the Brothers and the Sisters of Mercy. They worked in the Bridgewater Parish and St. Paul's School together, and together they helped lead parish worship through music ministry.⁵²

In the post Vatican Council era, Christian Brothers have been more involved in their

⁵⁰ John (Dorotheus "Doss") Murtagh, *Cygnet Annals*. 1959

⁵¹ Account of Sr. Marlene Binns SSJ, Launceston, September 1994.

⁵² *Gagebrook Annals*. 1985 et seq, passim

local parishes as readers, singers, musicians and special ministers of the Eucharist. Brothers particularly involved in music ministry included Paul McGlade, Ben Boonen, Brian Davis, Frank Lloyd (Launceston), Denis Phillips, Tim Moloney, Anthony White and Daryl Barclay (Hobart), Ian Cameron (Devonport) and Sean McManus (Bridgewater). Some Brothers have been part of Parish Councils in Launceston, Devonport and Cygnet, some were on Archbishop Young's Diocesan Pastoral Council, Peter Clinch was on the Diocesan Youth Commission in the late 1980's and Brothers Denis Phillips and Peter Mitchell have worked for the Catholic Education Office. These Brothers tended to see their relationship with the Church as less of preserving their privileges, and more of participating in the Church's mission of celebrating, witnessing and proclaiming Jesus Christ to the world.

CHAPTER 6

TRANSFERS AND DEPARTURES

One of the features of religious orders is the mobility of the members. Part of the understanding of aspirants to religious life is that in joining, they would be required to move many times in accord with the various ministry needs of the order. This is implicit in the vow of Obedience taken by members of all religious orders. The Christian Brother vowed "to do whatever work I am asked and to go wherever I am sent."¹

For Brothers sent to Tasmania, this meant usually being cut off even more from families and friends. The many Brothers in Melbourne and Sydney had a strong possibility of being posted to a Brothers' community near their family. However a Tasmanian posting involved crossing Bass Strait which in every sphere of Tasmanian life creates isolation from the mainland and less access to families or resources.

The Brothers' "changes" or "moves" were for most of this century announced in late January. Word would come as the Brothers finished their seaside vacation. This might mean that a Brother be told that he was appointed Superior of a community and Principal of a school on the other side of Australia, and he had to be there ready for an early February start to the school year within 10 days. An indication of the breadth of changes possible, is the list of communities in which Celsus O'Donnell served:

Several Irish communities
Strathfield, NSW,
Geraldton WA,
Strathfield,
Brisbane,
Launceston (as Superior, 1930),
Gympie, Qld.,
Goulburn NSW,
Yeppoon, Qld.,
Perth,
Geraldton.²

The first eight changes were in the ten years 1922-32 and made O'Donnell one of a select group of Brothers to serve in every state in Australia. The only missing region was New Zealand: he could have been posted to Dunedin.

For what reasons were Christian Brothers moved?

¹ Christian Brothers' *Formula of Perpetual Profession*, 1950's

² M.P. McAppion, O'Donnell's *Necrology* 1981, pp 305ff

Brothers were changed to fill appointments elsewhere, or because their term as Superior/Principal was completed. These terms were of three years usually renewed to six years, though not always.³ Other than Superiors, Brothers had no fixed term, and could serve from one year (or less) in a community, to the 46 years of Dominic Joyce in Barrack St Hobart. Br. Denis McCarthy was transferred from Hobart because he was elected and confirmed as a Consultor and member of the Provincial Council which was required to live at or near Strathfield NSW.⁴ Many were transferred for health reasons as was Enda Hynes (Launceston 1927) M.P. Dwyer (Launceston 1930)⁵, and Anselm Geraghty (Launceston 1932). Rarely, there was a change for family reasons. Br. Borgia Duffy went from Launceston to Brisbane because of his mother's illness in 1943.⁶

Some Brothers were moved to Tasmania to take them out of a difficult situation elsewhere. One young Brother was moved to Devonport far away from a young lady with whom he seemed to be coming too familiar. The Superior at the time was told to monitor his mail and to return to headquarters any mail from a certain address.⁷ In 1945 Paul Keaney, the "uncrowned king of Western Australia"⁸ and controversial longtime Director of Boys' Homes in that state, was removed to St. Virgil's, Hobart, as far from the West as he could go. The Provincial and his Council had been concerned with the mounting disaster at Bindoon under his leadership.⁹

Other Brothers seemed to be moved to Tasmania as a place from which to leave the Congregation.¹⁰ Julian Dunne "went home" from Launceston in 1948¹¹ after one year of teaching, while Fintan McCarthy moved to Launceston in 1954 "pending the arrival of his dispensation" which arrived in May.¹² It has been suggested that the first

³ See P.G. Nangle, *Prospect Annals*, p. 59 (end of 1972) reports: "The writer has not had his term of office extended ..." He did not mention that he had been asked to take up the Principalship of a large Boarding School in Ballarat, Victoria.

⁴ *Barrack St. Annals*, 1925

⁵ Flood *Diary* Feb 24 1930

⁶ *Launceston Annals* 30/4/1943, though it seems he was moved as a solution to some other Brisbane problem as well.

⁷ Account of Br. Pat (Urban) Dillon

⁸ Letter of Consultor J.F. Doyle to Provincial Hanrahan, June 1944 cited in Coldrey, *The Scheme*, p. 296

⁹ Provincial, I.L. Mackey to Superior General June 1946, cited in Coldrey, *The Scheme, op cit.* p. 299

¹⁰ Account of Peter Flint

¹¹ *Launceston Annals* 1948

¹² *ibid* 1954

Superior of Cygnet was given the job "as something that might rouse his interest and keep him going"¹³ One Superior of Launceston received an apology for having to have so many Brothers sent to him who were "on their way out".¹⁴ It is difficult to know if there was a deliberate policy on the part of the Provincials or their Councils to use Tasmania as a place for Brothers in difficulty elsewhere or whether it was seen as a place of convenience any more than any other areas in Australia.

One very interesting series of Tasmanian changes which were arranged by the Brothers themselves (though ratified by the Council in Strathfield) were the changes of Gonzaga Rooney and Declan Forrest between Launceston and Hobart in the 1930's. They taught similar subjects and were both studying at the University of Tasmania in Hobart. They would work out between them who was studying what, who had to be in Hobart in which year, and which subjects could be done in Launceston.¹⁵

In recent decades, some Tasmanian Brothers were posted home to Tasmania to be near ailing parents¹⁶ or simply to be posted near their family for a while.¹⁷ Tasmanian Brothers have also "retired" to Brothers' Communities near their families, although these Brothers have tended to make themselves busy in school or parish.¹⁸

Of course for every change with a reason there has to be someone sent to fill the gap created and at least 50% of changes are in this category. It is probably true that the determining factor in a majority of a Brothers' placements was the state of the school(s)

¹³ Account of Br. Harry (Declan) Parker (transcript of taped interview)

¹⁴ Account of Brother Jack (Cyril) Higgins

¹⁵ Account of John (Vianney) Burke (Hobart 1930's) & noted in Burke's *Necrology* of Forrest (1960). The sequence of changes as reported in the Launceston and Hobart Annals was:

1929-31	Rooney in Launceston	
1932	Rooney in Hobart	Forrest in Launceston
1933-35	Rooney in Launceston	Forrest in Hobart
1936	Rooney in Hobart	Forrest in Launceston
1937	[Rooney to NSW]	Forrest in Hobart
1938-40		Forrest in Launceston
1941	Rooney in Hobart	

Other exchanges between Launceston and Hobart about this time of Brothers Vianney Burke, Eugene Mooney, Enda O'Donnell and Canisius Sullivan may have also been study-related.

¹⁶ Brian Derrick (Hobart 1970), Murray Enniss (Devonport 1970) James Sutton (Launceston 1989),

¹⁷ Sean McManus in the Hobart area (1989-96) with family in Launceston; Hugh Sharpe in the Hobart area 1978- , family in Hobart, although initially he was asked to serve two years in St. Patrick's Province to allow a Western Australian Brother to return as his mother was ill. He had little choice in the matter. People had to be "swapped" between Provinces in those days (1978). (Account of Hugh Sharpe to author.)

¹⁸ Anselm O'Neill (Launceston 1970-), Jack (Cyril) Higgins (Hobart 1980+)

attached to the Community. Any change in the personnel of a Brothers' Community had immediate repercussions on the staffing of the school. What gap needed to be filled? Was there a senior teacher needed? If a Brother who taught senior science had moved on, he needed to be replaced by a Brother who could teach senior science. Br. Ben McCabe was sent to Hobart in 1955 to be Choirmaster as there was a glaring weakness in the area of singing, considered important at the time.¹⁹ In a sense the individual Brothers were resources, gap-fillers where there was a need in the educational enterprise. The various *Annals* lament on occasions the lack of speedy replacement of a Brother and the extra stress it causes (not to mention disruption of the students' education) as the unattended classes are divided among the remaining Brothers.²⁰ This was understandable given that the schools were staffed virtually entirely by Brothers till the late 1960's.

Thus Brothers' moves were driven by the dictates of school staffing. Only after the advent of significant Government funding of independent schools after 1970²¹, was it possible to allow such considerations as studies, family²², personal development, personal preference, to have a significant part in the rationale for Brothers' changes. On the other hand pastoral reasons had always been present, and ministerial needs of the school or other work have continued to be an important determining factor into the late 1980's.

The responsibility for transfers was in the hands of the Provincial who usually consulted his Council. The Consultors would have talked with the Brothers of the Province during annual Visitation(qv) and would know of special needs among the Brothers or reasons for transfers (such as studies, incompatibility with climate or particular difficulty). During and after the 1970's it was usual for Brothers themselves to be consulted about changes and even to be invited to write to the Provincial about where they best saw themselves and their talents being used.²³

¹⁹ Account of Ben McCabe; see also the only reference to him in the *Barrack St. Annals* on his departure: "Br. Benildus was a successful choirmaster." Vol II, p.4 (1957)

²⁰ eg *Launceston Annals* 1961 when Br. Peter Gifford is ill and *Barrack St. Annals* 1943 when 2 Brothers are sick.

²¹ But see annual report of Br. Paul (Gabriel) Nangle, 10/11/70 "Finance" re the continued struggle to provide adequate salaries for staffing.

²² eg Stephen Gellion "transferred to Warrnambool [from Prospect] on compassionate grounds so that he could be near his family," in *Prospect Annals* p108 (1979) Trevor Dean moving to Adelaide with the Provincial Council "acceding to my request to be able to give some assistance to my mother in her declining years.", *Prospect Annals*, p.113 (1980)

²³ Such a letter was requested from Sean McManus, resulting in him being transferred to Tasmania in

What was the effect of this high mobility among Brothers (and thereby among the staffs of schools)? It meant that Brothers rarely became prolonged fixtures in one place, although Hobart was an exception with the long terms of Dominic Joyce and Malachy Hessian. This general mobility was good in that there was a constant possibility of fresh ideas and insights brought from other communities and schools interstate and overseas. It meant that Brothers were given the chance to start again afresh every few years and at least in theory they avoided staleness. Given the frequency and scope of changes, it meant that among the Brothers, there built up across Australia a strong network and consistency of approach. Individual Brothers personally knew and were known by other Brothers (and students) across the length and breadth of the nation, and sometimes overseas. Tasmania which was and is so easily isolated from the rest of Australian experiences and ideas, had through the mobility of the Brothers, access to ideas and developments in education and the Catholic Church which might have been denied a group based solely in Tasmania.

The downside was that moving Brothers, sometimes without regard for what they were involved in at the time, created instability and disruption. With changes being announced in late January it was not possible to adequately plan school timetabling till early February. Each change in a Community also affected the cohesion and spirit among the Brothers. Sometimes the newcomer would just have to fit in with the way things were. At other times, changes made a radical difference. Brian Brandon in the *Prospect Annals* notes this effect:

“While there were only two changes to the community, 1976 proved a very very different year. As I write now - at the end of '76- we still have a lot of community building to do!”²⁴

Transfers and appointments were occasions for humility for Brothers as they moved from a place of comfort and familiarity to new, unfamiliar and sometimes more difficult situations. Some found the Tasmanian non-metropolitan students did not have the same scholastic ambitions of their capital city and mainland counterparts!²⁵ Another significant aspect of Brothers' changes was that anyone with a special office or role of leadership, found themselves “back in the ranks” after their term as Superior and/or Headmaster was completed. Some found that their former pupil was now a Brother

1988.

²⁴ *Prospect Annals*, p.78 (1976)

²⁵ P.G.Nangle, Annual Report of St. Patrick's College, November 1970- his first.

with them or even a Superior over them²⁶ or that the former young Brother of the Community was now the Superior. ²⁷ Brothers who were Superior or Headmaster, never held that 'rank,' unlike the army, and unlike the many orders of sisters whose Superiors retained the title, 'Mother' in perpetuity. Brothers 'rank' was only for the duration of the appointment.

Overall, while it caused some disruptions, the frequent transfers among the Brothers engendered a constant newness and freshness of approach, and a reasonably egalitarian spirit in what was also a hierarchical structure.

BROTHER LEAVING THE CONGREGATION

Sometimes a change is caused by a Brother's departure from the Congregation. When Brothers completed their twelve month Novitiate(qv) they made Profession of Vows(qv). This was a Temporary Profession for one year only. This temporary profession was repeated each Christmas for at least six years, and longer if the Brother was not yet 25 years of age. Then the Brother could make his Final or Perpetual Profession. This profession was for life.

Brothers of Temporary Profession could freely choose not to renew their vows at the end of a particular year. This was reasonably common, and an original novitiate group might be reduced by a third or even a half by Brothers leaving from Temporary vows. In the Tasmanian Brothers' Annals, often there is no mention of a Brother leaving. His name appears in the community listing for one year, and then it is not there the following year. An example was Br Faber West, better known as the international writer, Morris West. In 1937 Dominic Joyce, then Superior, notes that "Br. F. West came from Lewisham(NSW)".²⁸ The 1938 entry written by Anselm Kearney two years later, makes no mention of Morris' decision not to take vows nor his departure from the order. One can only guess at the feelings hidden behind this silence. Sometimes phrases such as "did not persevere" were used of such Brothers.

²⁶ as was Sean McManus(the younger) with Harry Parker(the elder) at Gagebrook in 1988.

²⁷ Malachy Hessian in Barrack St. and Gerard Brady in Prospect. Brothers' folklore tells of a younger Brother Superior who in Kalgoorlie finished his term as Superior but stayed in the community, thereby physically moving from the top of the table, to the bottom as he was junior by age. Account of Jack Higgins, Feb 1996. This seems to have been Celsus Walsh, *Necrology* 1972. p.52

²⁸ *Hobart Annals* Vol I p.76(1937)

It is not until 1965 in the *Barrack St. Annals* that we see any reference to a Brother leaving: "(Br.E.O'Brien had left the order in Dec.)" in parentheses with no comment.²⁹

Leo Doolan gives a more feeling reaction in 1971 when he notes:

"The year had been a happy one...However the departure of the youngest member, John Lindsay and a few weeks later of John McDowell was a sad blow to community spirits."³⁰

The Launceston diarist Baptist Flood, hints at the process of discernment and decision when he notes in 1939:

"Br Clement Collins to leave for Sydney",

and shortly afterwards:

"Fr. Custer OMI talks with him and he stays"³¹.

He seems to have left at the end of that year. Later in Launceston we also see noted:

"Br Aquinas Anderson left the Order, having intimated to the Bro Provincial his unwillingness to continue in the body"³²

Being December, this probably was at time of temporary profession.

Junior Professed Brothers not only had to indicate their desire to continue in the Brothers, but also had to be found acceptable by the order. In the "Scrutinies" process, Perpetually Professed Brothers "who have relevant knowledge of the candidate"³³ were required to write to the Provincial their written testimony as to the candidate's suitability. If there was much negative comment on a Brother, he could be refused admittance to vows and would thereby have to leave the order. The Launceston Annals provides an example. One brother in 1956 "went by direction of the Br. Provincial to Melbourne where he severed his connection with the Congregation."³⁴

Departure after Perpetual or Final Profession was a more serious matter. This involved getting a dispensation from the Sacred Congregation for Religious in Rome. Again, mentions in Annals are rare. We have noted that one Brother was transferred to

²⁹ P.Brendan Murphy, *Barrack St. Annals Vol II*, p.33(1965)

³⁰ L.F.Doolan, *Barrack St. Annals, Vol II*, p.56 (1971)

³¹ M.B.Flood *Diary* 30/6/39

³² *Launceston Annals, Vol ii* p.36 (Dec.1944)

³³ 1969 *Constitutions*, Ch. II, § 18, and similarly in *Constitutions* of other years before and after.

³⁴ Marcian Quane(Superior) writing in *Launceston Annals Vol II* Oct 1954.

Launceston "pending the arrival of his dispensation"³⁵ which took about 6 months to come through in 1954. There exists also a copy of a letter from the Provincial Bernard Garvey to Archbishop Tweedy asking him to countersign the "Rescript of Secularization."³⁶

Between 1972 and 1978, the numbers of Christian Brothers in the Victoria/Tasmania Province dropped by 60, about 17%.³⁷ In 1973 alone, there were a record 23 departures from the Christian Brothers in the Province, both Temporary and Finally Professed³⁸. Most of these were from Victoria though the *Prospect Annals* records the departure in the September of that year of local Brother Bill Bottriell after 32 years as a Brother.³⁹ Sporadically thorough the 70's and 80's there are other mentions of Brothers leaving.

Why did these Brothers leave the Order? The reasons are varied, often unknown and rarely recorded. Recalling the Brothers who left from Launceston in the 1940's, a Brother said one colleague was "far too friendly with the ladies", another "found teaching too tough" while a third was "crazy, unpredictable."⁴⁰

In an order where the main focus was on work in schools, one's self-image as a Brother was closely identified with one's success or otherwise in the classroom. Some Brothers certainly seem to find the strain of teaching large classes beyond them. As we have seen above, stress related conditions seem to occur with regularity, especially with Brothers who subsequently leave. Depending on the Community, there may not have been much support from other Brothers also over-burdened with their load. A Brother could be left to "sink or swim".⁴¹ Even into the 1970's "a good Monk" was one who was "able to control his own classroom."⁴²

³⁵ *ibid* p.36

³⁶ *Rescript of Secularization* for Fintan McCarthy, Garvey to Tweedy, 5/3/54, in Provincial Archives, Treacy Centre, Parkville. Until the early 1960's, the "ordinary" (ie the Bishop) had to sign a dispensation. Information from J.L.Kelty, Archivist and former Provincial in 1960's.

³⁷ Compiled by former Consultor Michael Stallard from data supplied to Provincial Chapters 1960-1990. Cited in his *Assignment* for Union Theological Seminary, Turramurra, NSW, copy in Provincial Archives, Parkville.

³⁸ Recollections of self and other Brothers.

³⁹ *Prospect Annals* p.59, Sept 1973

⁴⁰ Account of Jim (Maurice) Ahern [Launceston 1946-52]

⁴¹ Account of Peter Flint

⁴² S.McManus memory of comments from 1970's as a young Brother.

Other Brothers left for vaguer reasons to do with ideals perhaps mixed with the stage in their life, and the prevailing societal attitudes. At the high point of departures from the Province, the following is recorded of a Brother leaving from Prospect:

“(Michael) had been somewhat unsettled for several years. He appeared to me to be highly motivated but could not reconcile his own ideals with the real life situation with its accompanying limitations.”⁴³

Michael had been at that time of life when popular psychologists would suggest men are prone to a “mid-life crisis” or feel the urge for a “second journey”.⁴⁴ The Brothers international administration, the General Council certainly saw the need to address the personal development issues of the Brothers⁴⁵ and, following the recommendation of the General Chapter of 1968,⁴⁶ established an International Tertianship program in Rome which operated from 1970 - 1993, targeted at Brothers in their early forties. The Brothers of St Patrick’s Province were present at this semi-annual program in significant numbers. Brothers Denis Phillips, Trevor Parton, and Peter Mitchell were among those who made the six-month Tertianship in Rome while working in Tasmania. A similar national program was established by the Australian Provinces for Brothers in their early thirties. Both of these gave an extended time away from active ministry to reflect and study aspects of being a Christian Brother. It is difficult to judge what effect the programs had on rate of departures from the Congregation (not that this was their sole focus)- in some instances they probably hastened the decision to leave the Brothers.⁴⁷

Did Brothers leave because they were not able to live out their commitment to Celibacy? A simplistic and prima facie answer would be “yes”. It is true that some Brothers left after Final Profession and were married soon afterwards. This is probably more a matter of developing a relationship with a woman which they felt was incompatible with their being a celibate Christian Brother. When faced with a decision, they have chosen to follow their deepening friendship and have left the Brothers, usually by following the canonical procedures for dispensation. It is understandably

⁴³ Brian Brandon, *Prospect Annals* p.74 (1974)

⁴⁴ The connection between difficulties in Religious Life and this period are made by Virginia O'Reilly in “Belonging to Self: Rootedness Through the Process of Mid-Life Individuation” in E.J. Franasiak (Ed) *Belonging*, Affirmation Books, Massachusetts, 1979, pp 107ff. Her description of the stage of life is from Daniel J. Levinson, *The Season's of a Man's Life*, Alfred A. Knopf, New York, 1978, pp.328-330.

⁴⁵ See report of Superior General Austin Loftus to Special General Chapter, Bundoora, Australia, 1968 in *Christian Brothers' Educational Record* 1969, p.342

⁴⁶ *ibid.* Account of Proceedings of Special General Chapter 1968, p.354

⁴⁷ S. McManus observation on his Tertianship, 1988.

impossible to find written evidence, but the Brothers' folklore contains many of the "classic" stories: the Brother from Hobart in the '60's who left and married a former Dominican Sister who had also worked in Hobart;⁴⁸ the Brother from Launceston in the 50's who left and married one of the mothers of the boys he was teaching-quite a local scandal at the time;⁴⁹ the young Brother at Devonport who left to marry a local lass, pregnant, but not to him; the Brother who left from Hobart and a year or so later married a divorced woman with whom he had worked.

The "oral tradition" would suggest perhaps less than ten such cases across 80 years and four hundred Christian Brothers in Tasmania. It could hint at sexual repression, or poor sexual education which was little more than "pious thoughts and pious platitudes".⁵⁰ But that was probably the experience of most Tasmanians and Australians at the time. It probably speaks more truly of the normal human experience of people trying to live their lives and promises and obligations with all the normal range of human feelings and desires. If anything, one would be surprised that there are so few incidents of Brothers in Tasmania leaving because they had "fallen in love". If any lack shows, it could be that some of these Brothers were unable to find within their confreres and communities the level of trust and companionship that they needed and which they found elsewhere.⁵¹ Lack of competent Spiritual Direction in Tasmania could also have been a factor.

What did these men do after they left the Brothers? Two former Brothers who taught in Tasmania went on to fame and/or notoriety: Dinny O'Hearn (Br. Bertrand in the first community at Devonport, 1960)⁵² became Dean of Arts at Melbourne University and was well known in Melbourne as a literateur and latter-day Hibernian. Morris West (Br. Faber, Hobart 1937)⁵³ has been on the international best-seller lists since the 1950's with his novels.⁵⁴ Two men who left the Brothers in Tasmania, Cosmas Gore⁵⁵

⁴⁸ He didn't "run off" with her - in fact after his dispensation, he stayed on as a Brother for several months till the end of the year in a Victorian Brothers' school which was desperate for staff.

⁴⁹ Account of Peter Flint; he attributes the absolute ban on his visiting people as a young Brother in Launceston, to the recent memory of this incident; the Superior at the time J.C. Higgins also speaks of the incident, but still without names;

⁵⁰ Peter Flint reflecting on his training in the Brothers in the 1950's.

⁵¹ One Brother who worked with the author at St. Virgil's in the 1980's and later left, commented on the extreme loneliness and lack of intimacy he felt.

⁵² *Devonport Annals* 1960

⁵³ *Hobart Annals* Vol I, 1937

⁵⁴ His account of his time in the Brothers, *Moon in My Pocket* (no longer listed) is less well known. See APPENDIX D9.

⁵⁵ *Necrology* 1983, p.45

and Harry Parker⁵⁶, later rejoined the Brothers, and celebrated Jubilees in the Congregation. Harry Parker served in his fifth and sixth Tasmanian Communities after he returned.⁵⁷

A surprisingly large number of former Brothers who originally came from Tasmania continued doing what they had been doing as Brothers, teaching in schools. It was what they had been trained to do. Some such as Adrian McGee and Chris Shirley became principals of schools in other states, although Shirley was also the first non-Brother to be in charge of St. Virgil's Austins Ferry.⁵⁸ Bob Hamilton, Graeme Rainbow and Chris Smallbane likewise returned to teach at Austins Ferry. Smallbane later became Secretary of the trade union covering teachers in Catholic Schools in Tasmania. These married and sent their sons to Brothers' schools. Brian Derrick taught, then studied theology and drama, set up a consultancy in creative liturgy and drama, and among other things, was engaged to work with the Christian Brothers of Victoria and Tasmania at one of their Province Gatherings.⁵⁹ Dan McMahon became a priest like three other former Brothers before him, Eugene Cunningham,⁶⁰ T.J.O'Donnell and John Reilly. All four served in the Archdiocese of Hobart.

Of the young men who briefly entered the Juvenate from Tasmania, one is Manager of the largest chain of supermarkets in Tasmania, another is a successful Devonport solicitor whose daughter taught with the Brothers while yet another who did law is on the Board of St. Virgil's College.⁶¹ The Moonah (Tas.) parish St. Vincent de Paul Conference has depended on the decades-long work of a man who, as a lad was in the Brothers' Sydney Juvenate. Many of these Tasmanian men who had felt some impulse to join the Brothers and indeed for some, give significant portions of their life to the Brothers, have continued in various ways to be involved with the Catholic Church and even with the Brothers. The original call of the Spirit which they perceived has been worked out in some other way.

⁵⁶ *Launceston Annals Vol II* 1964 and 1969

⁵⁷ Harry Parker was in Launceston in 1936, 1943, Cygnet 1944-8, Launceston 1963-4 from where he left. He taught in Cygnet and Exeter Area Schools before rejoining. He then was in Gagebrook 1985-92. Moonah 1993. See relevant Annals.

⁵⁸ Tim Jetson, *St. Virgil's College 1911-1994*, p.101

⁵⁹ S. McManus *Diary*, Jan 1991. Some Brothers found this ironic, others were cynical. Most welcomed him into their midst as a fellow-traveller in the spirit of Edmund Rice.

⁶⁰ see W.T. Southerwood, *Planting a Faith, Vol I (Launceston)*, pp 26-27

⁶¹ Michael Kent, Brian O'Rourke, Damian Egan. Author knowledge, based on names in the *Juvenate Entry Lists*. Christian Brothers' Archives. Treacy Centre, Parkville.

CHAPTER 7

WHAT PORTRAIT EMERGES?

In reviewing 77 years of experience of some 400 individual Christian Brothers in Tasmania, we can make some generalisations, although the story of each Brother will always be individual as well as communal. The first generalisation one can make, is that there would clearly seem to be two periods in the history of the Brothers in Tasmania:

1. the period of development and stability from 1911 to just after the Second Vatican Council, the late 1960's.

2. the period of change in the order, and decline in numbers, after the Second Vatican Council, from the early 1970's.

In most ways, this division of the century, and the general shape of a portrait of the Christian Brothers in Tasmania, is probably little different from one which could be drawn of any group of Brothers in Australia and New Zealand.

Over the first half century of their time in Tasmania, 1911-1960's, the Brothers appear unchanging, stable, explicitly committed to the task of their apostolate of education. Brothers had come from elsewhere, willing to spend themselves in service of Tasmanian youth. The Brothers focussed almost solely on the work of the schools, with little outside interaction. They taught all day with large classes and without relief or break. They were successful in preparing young men for exams, the yardstick of that era. Time outside of school was filled purposefully with supervising or coaching activities with students, with manual labour, with study and with prayer.

They were busy men, with little time to philosophise or reflect on their mission. The Brothers lived for their schools. The task was urgent, it was they who had to do it, and it was collectively owned by the Brothers. The only breaks were the monthly and annual retreats, and the one month summer holiday at the seaside.

There was little extraneous distraction in these times, certainly not from the organs of mass media. Their lives were simple, and there was quite a deal of homespun humility in their spiritual makeup, the existence of which they were probably unaware, or just took as a matter of course. There was a personal anonymity with articles, reports, annals and other writings rarely attributing anything to an individual Brother. Rather the name of the Institute was more important. Writing about Berchmans McSweeney

(Hobart and Launceston), Stan Mullin said that
"it was sufficient to know that the glory of God was being advanced,
and his beloved Institute (was) receiving the credit."¹

Their communal prayer life was also busy, and quasi-monastic in style. In the manner of the times, it was very devotional with fixed prayers. Daily Mass was a *sine qua non*. Their personal spirituality was likewise devotional, focussed on the Blessed Sacrament and Mary, but was also ascetical - putting up with difficulties, pain, discomfort. There was also a humility in their acceptance or relinquishing of offices of responsibility.

They were loyal to the Church, though rarely possessed of a vision of the Church beyond the triumphalistic or apologetic views of the times. The Brothers in Tasmania related well to their Archbishops, and to many of the priests, but also had difficulties with them due to lack of finance. The Brothers in their sense of collective identity and ownership of the task in the schools, tended to react defensively, though diplomatically, when attacked, and out of experience, protected their privileges as an order.

The Brothers were men of learning despite sometimes inadequate opportunities. Their study was in private, or part-time at the University of Tasmania or the Launceston or Hobart Technical Colleges.

Many were good teachers, long remembered. Some weren't. Some were good administrators as Principal and Superior, some were hard on the men under them, while others seem to have been unsuccessful in the dual role.

The Brothers were separated from their families and places of birth by long distance, and didn't get to see them for long periods, sometimes decades. Many fell in love with Tasmania and grew to know, and were known by generations of Catholic families.

Originally they were Irish, but gradually the Australians and New Zealanders took over. The Irish Brothers empowered the Australians to carry on the traditions of the order developed over the century before the Brothers were established in Tasmania. They were men of wide experience whose vision went far beyond Tasmania, even if it was

¹ I.S.Mullin. *Christian Brothers' Educational Record* 1956. p.179

focussed very much in the school.

Representative of these Christian Brothers of the first 50 years in Tasmania, was New Zealander Brother Dominic ("Ted") Joyce. He is the Christian Brother most identified with Hobart and St. Virgil's College. He served young people in that city from 1916, nearly the beginning of the Brothers' mission in Tasmania, to 1961, the eve of the era of great change. Dominic Joyce was the archetypal school man whose focus was the education and advancement of his pupils. He was a renowned teacher of mathematics, and served on several syllabus committees. He was twice Principal and Superior, and served both inadequately and successfully in the roles. He kept such a keen eye on his students and the boarders, that he was nicknamed "Prosperity" as he was always "just around the corner."² He was renowned as a successful sports coach, yet was revered among the schools of Tasmania as a man and opposing coach of absolute and uncompromising fairness.³ In 1935, Joyce forfeited State Premierships due to team members not meeting a curfew.⁴

Joyce was a man who shunned publicity. It is rare to find a photograph of him, and then it is only as a member of a group. [See 1953 photo of Barrack St Community, APPENDIX D2.] His spirituality was strongly ascetical, a mark of this life of self-denial being his three Masses at the Cathedral on a Sunday, kneeling without a kneeler at the back of the congregation.⁵ His personal life was unostentatious and austere, his clothes well worn, and his vow of poverty truly lived, even to the extreme. He had studied under very difficult circumstances and managed with very little sleep, for many years having to sit up at night due to an arthritic condition - but without complaint.

Like his confreres, he was both typically a Christian Brother, yet a very individual human being. He was somewhat aloof, reserved and secretive, and was possessive of his place in front of the fire.⁶

² J.M.Hessian in *Necrology 1962* of Joyce, p.187

³ One testimony of this was given to the author by (Mr) Tom Simpson, former Captain of Hutchins First XVIII in late 1930's, later a Dambuster, and a lawyer in Hobart. He spoke in warm remembrance of Joyce's fairness in the minor controversies that arise in sporting competitions, of the way in which Joyce treated him with respect then, but also of the way in which Joyce remembered and recognised him later when he returned from the war.

⁴ See Jetson, p.62. This incident receives no mention in the *Barrack St Annals*, which in that year were written by Joyce himself.

⁵ J.M.Hessian, *Joyce Necrology 1962*, p.199

⁶ Accounts of John (Vianney) Bourke, Ben McCabe and others.

He was very monastic in his lifestyle, his biographer recording that "in nearly half a century in Hobart, he never visited the home of a secular,"⁷ the very comment being indicative of what was regarded as virtue at that time. Regularity and punctuality to prayers and exercises were very important to Dominic Joyce. Archbishop Young described him as "a man of towering principle, full of natural dignity, yet utterly free from affectation."⁸

Joyce's funeral on Saturday 4 March, 1961, was an extraordinary affair. The ABC Radio station went off the air for ten minutes as a tribute to him.⁹ Crowds were "vast" and a police spokesman described it as "far and away bigger than anything Hobart has seen before."¹⁰ This humble Christian Brother had by his very dedicated and focussed commitment on an island far from Waterford and the home of Edmund Rice, influenced thousands of young men, who in their turn had spanned the globe.¹¹

Joyce's death in 1961 marked not only the 50th anniversary of their arrival in Hobart, but also the end of an era for the Christian Brothers in Tasmania, though it would not have been apparent at the time. 1962 saw the beginning of the Second Vatican Council and the inauguration of some of the most tumultuous changes in the Catholic Church and in the lives of the Brothers. It was the end of a secure, simple, static though extremely demanding view of the life of a Christian Brother.

The second identifiable period in the history of the Christian Brothers in Tasmania begins in the early 1970's, or even earlier, with the change-marking event being the Council, although of equal significance were the societal changes of the period.

As the Brothers changed with the Church and society, they continued to be busy men, active in and out of school. Their schools however, no longer depended solely on Brothers to staff them. There developed a growing sense of partnership with others in Catholic Education. In turn, the Brothers' vision was no longer solely focussed on their school. They became active members of Parish and Diocesan activities. They seemed more outward looking, with a sense of being part of the Church's broader mission. Nor

⁷ J.M.Hessian, *op.cit.*, p.203

⁸ *The Standard*, Hobart, 10/3/61, p.1

⁹ J.M.Hessian, *op.cit.*, p.204

¹⁰ *The Standard*, 10/3/61, p.1

¹¹ Just two of Joyce's old scholars were millionaire John Galvin (California and Ireland) and Harold Gatty (Fiji), aviator/navigator for Wiley Post on his round the world flights.

was their ministry as a Brother to be seen solely in terms of teaching. They had a new sense of the charism and spirit of their Founder Edmund Rice.¹²

As the Brothers journeyed through the 1980's, they began moving off their school properties to live in smaller houses, taking more responsibility for domestic chores and making hospitality a concern. They moved tentatively to the margins of their cities, seeking to reach those least financially and socially secure. The statewide Edmund Rice Camps and the Gagebrook community were becoming more potent symbols of their mission than the Colleges on the hills at Barrack St, Austins Ferry, Prospect and Devonport.

The Christian Brothers in Tasmania continued to be part of a Province which in 1988 included communities in Fiji, Tonga and Tanzania. They continued to be part of an Australian and New Zealand wide group, but grew particularly in their sense of being linked to an international enterprise. This broader view of the late 1980's, was due largely to the International Tertiarity in Rome, the opportunities for overseas study, and the outreach to the Third World, as well as more frequent visits from members of their General Council. We can observe a perspective on the world, on education, on the Church and on their mission that goes beyond Tasmania, and encompasses the globe.

We are describing a second phase of the Christian Brothers in Tasmania, or maybe it is a transitional phase, for it is still in process. There are certainly fundamental differences from their first 50 years, even if they are sometimes still teaching the sons and grandsons (and granddaughters) of the boys whom their confreres had taught in the same rooms half a century before. Their life, though no less dedicated, had become less rule-determined, less structured, more flexible, and more demanding of personal responsibility. At the same time, the new era was not without its difficulties. We have noted the increased affluence in communities, and the easy acceptance of the new technologies of mass media and instant global communication.

¹² Michael Stallard, former Consultor and teacher in Tasmania, would see this as one of the most significant aspects of change in the Christian Brothers in the Province in the time under discussion. See his "Changes in the Christian Brothers (Victorian Province) during the period 1960-1990," written as a special assignment for Union Theological Institute, Turramurra, NSW, 3/6/92, copy in Provincial Archives, Parkville.

While there were still 26 Brothers on the island in 1988, which was on a par with levels over the previous 30 years, one sensed that this commitment could not be sustained. Already schools had been amalgamated in Devonport and Launceston, and Hobart's amalgamation was on the drawing boards. There had only been two aspirants in 10 years and only one Tasmanian aspirant in 20 years had stayed in the order. The Brothers on the island were also considerably older than their confreres of years gone by, and the median age was likely to rise.

Three challenges would seem to emerge as the Christian Brothers move through (or even out of) this second period of their history in Tasmania and towards their Tasmanian centenary:

- 1) If the special gospel insights and spirit of Edmund Rice (and in particular his concern for the education of youth on the margins) are seen to be still relevant for Tasmania, who will carry them on, and by what means will they do it?
- 2) If the Christian Brothers are to remain in Tasmania, how will their communities face the challenge to the value of simple living in a climate of consumerism and relative affluence?
- 3) If the Christian Brothers are to remain in Tasmania, and in small communities away from the schools of the previous period, how will they maintain their sense of identity, focus and shared mission?

Part of the answer to these challenges lies in the realisation that they are indeed in a new era, fundamentally different from the old certainties. To try to cling to what was, will guarantee a stillbirth to what could be.

Finally, let us consider if there has developed anything distinctively Tasmanian about the Christian Brothers. The chief feature of the Brothers' life in Tasmania has been the remoteness of the communities from the mainstream of their order's life in Australia, which was centred on the Eastern seaboard, especially in Melbourne. At times this remoteness allowed Brothers and Principals to be creative without the close presence of headquarter's personnel.

It also helped develop a view of the Brothers and the Church that was not exclusively

capital-city oriented, a danger in many areas of Australian life. The people and students the Brothers dealt with were a mixture of city and rural, welfare housing through middle income to some who were well off. Brothers in Tasmania tended to be in touch with a whole range of Australian life.

The experience of Tasmania's less-developed landscape has also caused many Brothers posted to Tasmania to develop an interest in non-competitive means of recreating such as bushwalking, and an interest in their natural environment. Moreover they passed this on to others.

Most of all the remoteness allowed the development of a solidarity among Brothers in Tasmania. This enabled mutual support, but also common celebrations, collaboration in their work and a sense of common identity and purpose as Brothers in the island state.



The Christian Brothers have given much to the Church and State of Tasmania. They have been the backbone of the Catholic education of boys over 80 years. They have been communities of men who by their lives, profess clear values, sometimes in a hidden way, sometimes more obviously. They have witnessed to the importance of spiritual values, not in the abstract, but in a way which engages the intellect and everyday life; they have given witness to the gospel values of Jesus Christ; they have professed the importance of serving their neighbour, especially the young and those on the margins of society; they witnessed in the past to the importance of simplicity of lifestyle, and have struggled with the same issue in the more affluent 1980's; they have, by their lives, given witness to the importance of sharing goods, and to collaborating in tasks; by their attempts to live their commitment to celibacy, they have witnessed to non-possessive all-embracing love of our fellow human being;

Even though the presence of Christian Brothers may be diminished in the future, their Brotherhood has been a gift to Tasmania.

GLOSSARY

GLOSSARY OF TERMS RELATING TO THE CHRISTIAN BROTHERS

Chapters: Six yearly meetings of elected delegates to discuss the life and spirit of the Brothers, to legislate where necessary, and to elect Major Superiors. The **Provincial Chapters** for each Province are held in the year prior to a **General Chapter**. The Provincial Chapter is responsible for the review of the area known as a Province(qv) while the General Chapter is responsible for considering the whole order world wide, and has delegates from each Province and region.

Chapter Books Booklets of decisions emanating from a Provincial Chapter, including aspects of the Brothers' Rule or Horarium which apply only to a Province. In Victoria/Tasmania, the last Chapter Book so-called was issued in 1988.

Charism (from Greek, *charisma*, gift) Term used to describe the insight into the living out of the Christian Gospel, given or lived out by the Founder of a religious order. Thus Christian Brothers would talk about the Charism of Edmund Rice, and articulate it thus: *Edmund Rice opened his whole heart to Christ, present and appealing to him in the poor.* [Statement of the 1982 Christian Brothers' Spirituality Conference, Dublin.] The word "charism" first appears in the *1985 Constitutions of the Christian Brothers* §25. Previously it had been used by Pope Paul VI in the context of religious orders and founders in his *Evangelii Testificatio* 29/6/71, §11.

Christian Brothers' Educational Record (C.B.E.R.) An annual volume produced by the Christian Brothers for distribution in every house of the order world wide. The articles were at first educational, but became more historical and spiritual, as well as describing developments in Brothers' houses and schools worldwide. Biographies are included (see **Necrologies**) as well as, for a period, reports on Brothers' studies and school examination results. The first issue was in 1887, and 103 years later it ceased publication after the 1990 edition.

Constitutions: the Rule of the Christian Brothers, adopted and/or changed by General Chapters (see above), and approved by the Vatican Congregation for Religious. Changes were made in the following years this century, with major changes in the years underlined : 1910 (after the revision of Canon Law), 1930, 1947 (after the Apostolic Visitation of Fr Hannon SJ - see Chapter 3, "Contact with Higher Superiors"), 1966, 1968, after Vatican II(qv) at the instruction of Pope Paul VI), 1972, 1978, 1984 -major revision and change of style from prescriptive and juridical to hortatory.)

Consultors Members of **Provincial Council** (see below).

Juvenate (Juniorate) a religious boarding school attended by boys of senior secondary school age who were intending to become Christian Brothers. They existed in Australia from 1922-78, at Strathfield (St. Enda's, 1922) and Bundoora (Edmund Rice Juniorate, 1958.)

Litany a prayer in which a list of invocations would be said, each followed by a response eg Litany of the Saints:

- St. Michael (Pray for us)
- St. Basil (Pray for us)
- St. Gregory (Pray for us) etc.

Necrology Usually a list of deceased persons, but in this context it means a biography of a deceased Brother. Every Christian Brother who dies in the order has his biography written by another Brother. These were first published annually in the Christian Brothers' Educational Record(qv) from the 1880's, but later became a separate volume called the *Necrology*. The written lives vary from the 7 lines given to Brother Austin Holloway (Hobart & Launceston about 1920) to 26 pages written about Dominic Joyce, member of Barrack St. Community member for 42 years.[See APPENDIX A] The Necrology has continued despite the demise of the *Educational Record*.

Novitiate A 12 month period of initial formation and training given to a person who joins a religious order. This is mandated by Catholic Church Canon Law for all orders. This period introduces the Novice as the young religious is termed, to the spiritual life and to the traditions, charism(qv) and spirit of the order. The Novitiate year was regarded as a very rigorous and testing year in which the Novice was isolated from family and the outside world.

The Christian Brothers' Novitiate varied in location, but for most of the period up to 1950, Brothers in Tasmania would have done their Novitiate at Minto near Campbelltown in New South Wales. For most of this time, the one Novicemaster was in charge. After 1956, the Southern Province were trained mainly in Melbourne.

Novitiates & Novicemasters (for Brothers from or working in Tasmania):

1920-1956	Minto, NSW	Br Patrick Harty
1956	Lower Plenty Vic	Br L.Austin Nelson
1963	"	Br F.Regis Hickey
1964	"	Br K.Killian O'Donoghue
1967	"	Br W.Leo Cahill
1970	"	Br Michael Stallard
1973	"	Br Dermot Shorthill
1978	Helidon, Qld	Br Ambrose Purcell
1982	Box Hill, Vic	Br Paul Noonan
1984	"	Br Tim Lockwood

Papal Jurisdiction The Christian Brothers are a religious order of "Papal Right" i.e. they come under the jurisdiction of the Pope rather than that of the local (Arch)Bishop. The Brothers are accountable to their Provincial Superior and the Superior General(qv). Then the line of authority goes to the Vatican Congregation for Religious under the Pope, which normally does not interfere. [One example of when it did was in 1938 when it appointed an Apostolic Visitor to conduct a world wide Visitation of the Christian Brothers. See Chapter 3, "Contacts with Higher Superiors"]

Papal Right and the existence of a Superior General permits Brothers to be transferred across Diocesan boundaries without reference to the local (Arch)bishop.

A contrast would be a religious order of Diocesan Right, such as the Tasmanian Sisters of St. Joseph who are ultimately subject to the Archbishop of Hobart.

Postulator

Recruiting officer; from the 1920's, the Brothers in Australia have usually had a Brother released from other duties to travel around all the schools of the Province to talk to students about vocations to priesthood and religious life, and in particular to encourage boys to consider becoming Christian Brothers. Some of these Postulators were:

Australasia:	1920's	P. Ignatius Hickey (Consultor)
	1930's	J. Stephen Turpin
	1940's	H. Justus Smith
	1950's	H. Justus Smith
Vic/Tas:	1960's	Bernard (Titus) Murphy
		Ron (Silvius) Stewart, (Consultor)
	1970's	Bill Bottriell (Tas.)
		Barry Callen, Tom Howe,
		Peter Cole, Len Francis
	1980's	Ben McCabe, Russell Peters,
		Terry O'Shannessy

Profession:**Temporary (or Annual) Profession**

A Brother makes Temporary Profession at the end of his Novitiate, for one year only, and may renew these vows every year (for one year only) until he makes Final Profession. (Early in the century there was a custom of Triennial Vows, ie Vows made for a three year period before taking Final Vows. Baptist Flood took Triennial Vows in Newfoundland before coming to Australia.) A Brother may be dispensed from Temporary Vows by the Superior General.

Brothers at this stage might be referred to as "Junior Professed" or "Young Brothers" or colloquially as "Young Monks" or even "Young Dicks". Early in the century, the term "Novices" was also used of any Temporary Professed Brother, not just those in a canonical Novitiate.

Final (or Perpetual) Profession:

When a Brother has made Annual Vows for six years, and is at least 25 years of age, he may take Final (or Perpetual) Vows for life. He may only be dispensed from these by permission of the Vatican Congregation for Religious.

Province: An administrative area for the Christian Brothers.

There are about 13 Provinces world-wide: Ireland(2), England, Canada, USA(2), South Africa, India, Australasia(5), as well as some smaller administrative units called Regions: Papua New Guinea, West Africa, Zambia.

1903 - Tasmania was part of the Australasian Province which included all of Australia and New Zealand.

1953 - Tasmania became part of the Southern Province, also known as St. Patrick's Province, comprising Victoria, Tasmania, South Australia, Western Australia.

1967 - Tasmania became part of a reduced St. Patrick's Province comprising only Victoria and Tasmania

1996 - There exist 5 Provinces in the Pacific area:

- 1) St. Mary's [NSW & ACT with oversight of Papua New Guinea]
- 2) St. Patrick's [Vic & Tas, Fiji, Tanzania & Kenya.]
- 3) St. Francis Xavier's [Qld & NT]
- 4) Holy Spirit [W.A. & S.A.]
- 5) St. Joseph's [N.Z. & Cook Islands]
- 6) Edmund Rice Region covers Papua New Guinea- not yet a Province.

Provincial: Brother in charge of a Province, and the most influential person in the life of a Province. Appointed by the Superior General on advice from the Provincial Chapter, for a term of usually six years. The Provincials with responsibility for Tasmania have been:

pre-1900	<u>P. Ambrose Treacy</u> [visited Tasmania to meet Archbishop Murphy]
1900-02	<u>M. Joseph Mullen</u> ; died in office Oct. 1902
1902-25	<u>P. Jerome Barron</u> [Barrack St. & Launceston founded]
1925-27	<u>P. Ignatius Hickey</u> resigned due to illness d. 7/12/27 England
1927-30	<u>P. Jerome Barron</u>
1930-43	<u>M. Benignus Hanrahan</u>
1943-53	<u>I. Leonard Mackey</u> [Cygnet founded]

SEPARATION OF PROVINCES

1953-66	<u>T. Bernard Garvey*</u> [Prospect, Devonport & Austins Ferry]
1966-72	<u>J. Linus Kelty*</u>
1972-84	<u>P. Chanel Naughtin</u> [Cygnet closed, Launceston communities amalgamated]
1984-90	<u>Francis (Marius) Chappell</u> [Gagebrook, Warwick St. founded, Austins Ferry amalgamated with Barrack St.]
1990-	<u>B. de Paul Noonan*</u> [Barrack St. Community moved to Moonah]

*NB these Provincials had each previously served significant periods of time in Tasmania at St. Virgil's Hobart. Kelty became Superior General in 1972 till 1978.

Provincial Council: A group of Brothers appointed by the Superior General on recommendation from the Provincial Chapter (see Chapters, above), to assist the Provincial. These grew from two to four in number, and were often called "Consultors" and addressed as "Brother Consultor." Sometimes they worked in schools but were often full time in assisting the Provincial, or "trouble-shooting". They had a particular role in Visitation of Communities and Inspection of schools. The Provincial Council responsible for Christian brothers in Tasmania, resides at the Provincialate, Treacy Centre, Parkville, Victoria.

Quarterly Dues a form of "taxation" by the central administration (Provincial Council) on the local Brothers' communities. These Dues amounted to about 30% of Community income, and were used to cover administration expenses, costs of maintaining houses of Formation, costs of study, support for missions, costs of care for retired Brothers and in later years costs of medical insurance and of overseas travel.

Religious Names:

Up till 1970, it was customary for all Brothers (and indeed members of most religious orders in the Catholic Church) to take (or actually, be given) a religious name on entering the Novitiate and receiving the Habit, a name by which they would henceforth be known. Like the Habit, the new name was a symbol of putting off the former life, and putting on the clothes of Christ, taking on a new life and identity. Sometimes Novices were asked to suggest some possible names which they would like. There were rules governing the choice of name. e.g there could be no other Brother of Temporary Profession with that name, and there could be a maximum of three Brothers with that name in the Australian Province. Thus some Brothers ended up with unfamiliar names such as Calasancius, Hyacinth, Germanus, Pancratius, Hofbauer, Macarius and Lasarian, names familiar only to avid readers of the *Roman Martyrology*, or the lives of Irish Saints of old. After about 1970, religious names were optional and chosen freely by the novice. About this time too, many Brothers returned to their former Christian names.

Retreat: a period of time of coming apart from the ordinary events of life for prayer and reflection. Usually they are held in total silence except for times of prayer, lecture or personal direction. Members of Religious Orders customarily make an extended retreat annually. For Christian Brothers it was 8 days till about 1970 when it became 6 days.

Scholasticate

The place or period of a Brothers training after the Novitiate. This is where teacher-training was given. This was initially one year but by the 1960's was two years. In early years, a Brother might only spend a few months or even weeks in the Scholasticate before being sent out prematurely to some place which needed a Brother urgently. This practice still occurred as late as 1964 when Michael Godfrey was sent out "early" to fill a gap in Launceston in mid-year. The Scholasticates were at Strathfield, NSW, and at Box Hill, Victoria, with near-by practising schools at Burwood (later at St Patrick's Strathfield) and St. Leo's Box Hill.

Superior General: World wide leader of the Christian Brothers; elected by the General Chapter for a six year term. Irishmen held the post until 1966 when American Austin Loftus was elected. In 1972 the first Australian J.Linus Keltly (Hobart in 1940's) was elected to this office. Since the middle 1960's, the Superior General has resided in Rome.

Vatican II An Ecumenical Council of the Catholic Church, the Second Vatican Council held in Rome between 1962 and 1965. This Council was a watershed in the history of the Catholic Church, allowing among many other things the celebration of the Church's Liturgy in the local language rather than Latin. Its Document on Religious Life, *Perfectae Caritatis*, was instrumental in bringing about many changes in religious orders around the world.

Tasmania's Archbishop Guilford Young was an active participant in the Council, and was on several of the International Committees which were set up following the Council.

Vicar General The Vicar or representative of the Superior General (in the case of the Christian Brothers) or of the Archbishop (in the case of a Diocese). In effect, it means "Deputy".

Vows Formal promises made by members of religious orders. Christian Brothers made 5 vows till the 1960 Chapter after which they made only the usual three vows: POVERTY, CHASTITY and OBEDIENCE. The other two vows were Gratuitous Instruction of the Poor (not taken by non-teaching Brothers), and Perseverance in the Institute. See **Profession**.

APPENDICES

- A Necrologies, Annals, Flood Diary**
- B History of Beginnings of Catholic Church in Tasmania**
- C Agreement on Foundation of Barrack St. Hobart**
- D Photographs relating to Hobart Communities**
Cartoon of Brothers Joyce and Hessian
Inspection Report, Hobart 1927
Holiday Houses
Cover of Morris West's first novel
- E Photographs relating to Launceston Communities**
- F Photograph at opening of Devonport School**
Newspaper accounts of cricketing Brothers at Devonport
- G List of aspirants to Christian Brothers from Tasmania**
- H Brothers' Grades Examination Results - sample**
Early Christian Brothers Graduates
Results of Brothers Studies 1956, 1960
- J Gathering of Tasmanian Brothers 1978**
Gathering of Tasmanian Brothers 1986
- K Photos relating to Cygnet**
- L 19th Century Contacts between Christian Brothers**
and Tasmania.
- M Correspondence between Archbishops and the Christian**
Brothers' Provincial Council
- N Non-teaching Christian Brothers**

APPENDIX A

SOURCES:

- A1 Necrology Sample - Brother Edmund Dominic Joyce (1962)
 Life of Brother Patrick Paul Kinnear, first Tasmanian born
 Christian Brother, (*Necrology 1897*)**
- A2 *Launceston Annals* Sample - Jan.-April 1936**
- A3 *Flood Diary* Sample - same period**

**THE
CHRISTIAN BROTHERS'
EDUCATIONAL
RECORD, 1962**



NECROLOGY

BRAY PRINTING CO. LTD., 39 LOWER ORMOND QUAY, DUBLIN

Br. E. D. Joyce

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BR. EDMUND DOMINIC JOYCE

(1889-1961)

The name of Edmund Dominic Joyce was well known throughout the Provinces of Australia and New Zealand and, yet, the man himself was one of the least known personally to the Brothers of the Congregation. Although he spent over fifty years as a member of our Institute only a small minority of the Brothers really had met and spoken to him. At no time did he occupy the limelight in the Congregation and he was shy and retiring, yet he was accorded probably the greatest, sincerest and largest funeral that any member of the Congregation in Australia has ever received. This is the strange paradox of a man, holy, gentle and scholarly who spent forty-six years of his life in an obscure corner of the province and whose influence was almost global; for whoever came into contact with his tremendous personality carried a deep and abiding affection for him no matter how many the years that elapsed or distant the countries to which they travelled. At Christmas time letters and cards poured into him from numerous and widely scattered countries.

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"He had given an undertaking that he would be true to himself, that he would carry out faithfully the mission God gave him to perform. No weariness of labour could make him retract the pledge he had given.

"I have fought the good fight; I have finished the race; I have redeemed my pledge—that is what Brother Joyce would wish us to say of him, and there are few of whom it could be said so truly."

J. M. Hession.

Life of first Tasmanian Born Christian Brother

from Christian Brothers' Educational Record 1897

BR. PATRICK PAUL KINNEAR.—A long and useful life, spent in the service of God and one's neighbour, has just drawn to a close. Patrick Kinnear was born in Hobart Town, Tasmania, of Scotch and Irish descent, on the 23rd March, 1834. At the age of 12 or 14 he found himself in India one of Archbishop Carew's numerous soldiers' orphans; and on the 27th January, 1850, he threw in his lot with the two Irish Brothers, who had landed in 1848 to establish a Community of Christian Brothers in Calcutta, similar to the one they left in Cork. On the 1st January, 1851, he received the habit and the name of Br. Paul, a name that will long be remembered by his many grateful pupils in India.

On the 1st January, 1854, Archbishop Carew solemnly blessed and handed over to the Christian Brothers the beautiful villa in Dum-Dum which he had purchased for them, and was since known as St. Xavier's Retreat. Here on that day, in the presence of his Grace and several priests and nuns, Br. Paul made his first Vows, and on the 12th January, 1853, he made his final or Perpetual Vows.

In 1864 Br. Paul was sent by Mons. Goiran, Pro-Vicar-Apostolic, to Bishop Harumann in Coorjee, to arrange about taking over St. Michael's School, and to ascertain the prospects that lay before the Brothers in that Mission. Br. Paul opened Coorjee on the 3rd April, 1864, with two companions, and although he could not remain there entirely, we find him no less than four times there during the sixteen months of its existence as a Community of the Christian Brothers. Finally, Br. Paul had to abandon Coorjee, owing to the scarcity of members, but he had the satisfaction of seeing it once again in the possession of the Brothers before he died. From this date Br. Paul may be considered to have been the life and soul of the Christian Brothers in Calcutta.

In January, 1867, Br. Paul was appointed Novice Master with two Novices to train—both still doing good work in Calcutta. In January, 1873, he was appointed Director of the Orphanage, and he was appointed Superior on the 4th May, 1879, by his Grace Archbishop Goethals; but at the close of 1880 we find he had to take a trip to the higher provinces to restore his failing constitution. On the 23rd August, 1882, Br. Paul having again requested permission to resign his office of Superior was allowed to do so, but we find him again on the 15th April, 1883, forced into accepting the Directorship of St. Joseph's School, Bow Bazaar. On October 19th, 1887, Br. Paul again resigned his office, and in 1890 he had to take another trip to restore his health—this time to the Jesuit Scholasticate in Kurscong. Br. Paul returned much improved, and on January 19th, 1891, at the opening of St. Patrick's School, Asansol, he was appointed its First Director. This position he held till August, 1892, when he begged again that younger hands should relieve him of his burden. St. Patrick's, though, was to be the scene of his last labours, and here he worked unremittingly up to last Christmas, when it was plainly seen that the end of this great soul was nigh. In the early part of this year he took a trip to Naini-Tal as a last resource, but seeing it was doing him no good he returned to his beloved Asansol to die. He bore his last illness with the greatest possible fortitude and patience, and, during his long intervals of suffering, was always cheerful. The day before he died he received the last sacraments with sentiments of the greatest piety and resignation, and that evening took his bath as usual. At 3 a.m. on Friday morning, July 3rd, 1896, the Brothers were called. He chatted with them a few minutes, and then quietly entered into his last agony. Calmly and peacefully, as if he were sleeping the sleep of the just, he passed away at 3.30 a.m. before they had finished reciting the prayers for the dying. He was in the 63rd year of his age, and 47th of his religious profession. Br. Paul's character may be summed up in a few words:—He was patient, kind, gentle, courteous, affable, agreeable, and social, but very firm and determined when duty or religious discipline called on him to be so.—R.I.P.

* In 1890,
the Calcutta
Brothers
became part
of the
Christian Brothers

1936.

January.



Vacation was spent at Orford on the East Coast. There being present the full community consisting of Brothers P. Carew, D. O'Shea, C. Fanning, G. Rooney, V. Bourke and B. Hodgkinson. The Brothers from St. Virgil's were in an adjacent cottage. Br. D. O'Shea was appointed superior of Clifton Hill house, Br. G. Rooney and Br. B. Hodgkinson were transferred to St. Virgil's Hobart. Their places were taken by Brothers D. Forrest-Sub-Superior- J. Molloy Ballarat, and D. Parker-Training College. Results of public examinations were published our results were good-details may be found by reference to the scrap book.

February

The College re-opened with 215 pupils on the roll. the increase was mostly in the primary classes, one boy only being in the leaving class. Brothers D. Forrest, V. Bourke and D. Parker formed a class for maths I & II. Permission was granted by the University Board for them to take these subjects in an arts or science course.

March.

The Annual Speech Night and Distribution was held on the 10th. His Grace, Dr. Hayden was present, The Annual report and details of this function may be found in the scrap book. On the 17th the National concert was given in the Albert Hall. Our Share of the profits-£80- was £20. All the items were given by the pupils of the four schools-S.H.C., St. Marys, St. Finnbarrs and St. Patricks. This was the first time that such an arrangement held and that such a distribution was made, although the concert was always supposed to have been held for the support of the schools.

April

A fixed deposit of £300 fell due this month and was transferred to the Current account; this was to reduce the overdraft on the current account caused by the purchase of the oval at Town Point. At the wish of the Administrator-Fr. Upton the annual College Ball-preparations for which usually

Diary entries
Br. Baptist Flood
Launceston

A3

1935 — 1936

Dec. 21st. Five postulants, presentation Consent, were proposed

Dec. Results of the Leaving ^{exam}, published. Br. Vianny Bourke
and Br. Bertrand Hodgkinson passed

Dec 25. Midnight Mass - Weather Cool.

Dec 26. Brs. B. Flood & Gonzaga Rooney went by ~~motor~~
service. Car to St. Virgil's Hobart where we arrived at six o. p. m.
and we were kindly received by Brs. W. Joyce & Declan Forrest.

27. Brs. L. P. Carey, Superior, B. O'Shea, subsuperior,
Columba Fanning; Vianny Bourke and B. Hodgkinson
went to Orford; 50 miles N. East of Hobart for vacation.
Br. B. Flood remained in Hobart for vacation

from Orford came to Hobart and

1936 January 22nd Brs. Dominic O'Shea, 1st Hb., B. Flood, returned
to Launceston by ~~service~~ car; the King died.

Jan 23. Br. G. Rooney ^{changed} went to St. Virgil's College, Hobart.

24th. Br. Declan Forrest came from St. Virgil's to Launceston.
Clifton Hill

25th. Br. Dom. O'Shea transferred to . . . as Superior.

25. Brs. J. James Molloy came from Ballarat and Declan
Parker from Strathfield.

Jan 27. Br. Bertrand Hodgkinson went to St. Virgil's Hobart

Diary entries
Br. Baptist Flood
Launceston

A3

1936.

February 4th College reopened

Community:— Br. L. P. Carew. Superior. Br. L. D. Forrest. Sub-
Sup. Br. J. M. Flood. T. Columba Fanning. James Malloy
Vianney Bourke, & Declan Parker.

by 19th The housekeeper. Miss Sulberger went on her vacation.

by Br. James Malloy. 36 yrs. of age

20th Br. Vianney Bourke. 23 yrs. of age

by 25th & 26th Cricket. Scotch won by 2 runs.

28th a wireless instrument from Parents & Friends arriving

29th Br. Steph. Turpin went for six months to Free State

27th Direct by Dr. Newell to wear a Truss. Br. B. F. for hernia

March 7th The provincial's Circular arrived

" 18th Wireless instrument put in the L. C. room

" 25th "Last Will" form filled and signed Br. M. B. F.

June. St. Patrick's College Annual Ball not allowed by
Rev. Fr. Upton.

June 26th All the Bros. went to St. Virgil's, Hobart for Annual Retreat.

Father Finch. S. H. conducted it. Left here by motor at one oc.
arrived at S. V. C. four fifteen min.

July 4th Retreat ended at 12 oc.

July 18th Br. Declan Parker's 21st birth day. Notice in this
community

APPENDIX B:

A BRIEF HISTORY OF THE BEGINNINGS OF THE CATHOLIC CHURCH IN TASMANIA AND A LIST OF ARCHBISHOPS.

Tasmania had no permanent priest till the arrival of Irishmen Fathers Connolly and Therry in the Australian colonies in 1821. After some disputes in Sydney, Connolly moved full time to Tasmania, establishing himself near the Catholic cemetery in the block bounded by Harrington Brisbane, Barrack and Patrick Streets in Hobart. He built a small chapel alongside his house, naming it after the 8th century Irish geographer monk Virgil of Salzburg. This was the first dedicated Catholic place of worship in Australia. ¹

Connolly was replaced by Therry in 1838. Polding found him incompetent. Therry built St. Joseph's Church in Hobart (Macquarie/Harrington Sts.) and also fell foul of his superior with the debts incurred.

In 1844 the first Bishop of Hobart was appointed, an Englishman Robert Willson. For 22 years he laboured particularly on behalf of orphans and convicts leaving as his legacy a Cathedral near the site of Fr. Connolly's first chapel. ²

Willson was succeeded by Daniel Murphy, an Irish man who had already been Bishop of Madras in India. Murphy was Bishop and later Archbishop from 1866 - 1907, still the longest episcopate of any Tasmanian Bishop, and second only to Mannix on the Australian scene for longevity.

Murphy established something of a dynasty in Tasmania with at least two of his nephews being brought out from Ireland as priests. One, Daniel Beechinor became Monsignor and Murphy had hoped would be the Bishop of Launceston (a post never created, mainly because Beechinor was the likely nomination.³) Murphy also introduced the Presentation Sisters in 1866 led by his niece Mother Xavier Murphy whose grave lies alongside the Cathedral in which Murphy is buried. Murphy had been to the (First) Vatican Council in Rome in 1870.

Murphy's successors were Archbishops:

Patrick Delaney	1907-1926	(previously Co-adjutor to Murphy)
William Barry	1926 -1929	(previously Co-adjutor to Delaney)
William Hayden	1929 -1937	
Justin Simonds	1937 - 1943	
Ernest Tweedy	1943 - 1955	
Guilford Young	1955 - 1988	(previously Co-adjutor to Tweedy)
Eric D'Arcy	1988 -	

¹ See W.T. Southerwood, *Lonely Shepherd in Van Dieman's Land*. (The story of Fr. Connolly), Launceston, 1988

² See W.T. Southerwood, *The Convicts' Friend - Bishop R. W. Wilson*, Stella Maris Books, George Town 1989

³ See W.T. Southerwood, *Planting a Faith Vol I (Launceston)*, 1968 p.25

Agreement on Foundation of Barrack St. Hobart

between

Christian Brothers, Trustees

**J.C.Whitty (Superior General)
P.J.Barron (Provincial)
J.C.O'Shea (Consultor)
W.M.McCarthy (Consultor)**

and

Archdiocese of Hobart, Trustees

**Patrick Delaney (Archbishop)
D.F.X.Beechinor
M.J.Clarke**

Undated - 1910 or 1911



Agreement

made this

day of

One thousand nine hundred

Between The Reverend John Calasandrus

Whitty of Dublin in Ireland Christian Brother The Reverend Patrick Jerome Barron The
Reverend John Cletus O'Shea and The Reverend William Mack McBarthy all of

Strathfield in the State of New South Wales Christian Brothers (hereinafter called "the said Christian
Brothers" which expression shall include the survivors and survivor of them their or his heirs
executors administrators and assigns where the context so requires or admits) of the one part and
The Most Reverend Patrick Delany Archbishop of the Archdiocese of Hobart in the State
of Tasmania of the other part

Whereas Daniel Francis James Beechiner and Matthew
John Blake Trustees of the Roman Catholic Church in Tasmania have recently by direction of the
said Archbishop transferred to the said Christian Brothers certain land situate in Barrack Street
in the City of Hobart aforesaid comprising Two acres three rods thirty one perches and seven
tenths of a perch and comprised and more particularly described in Certificate of Title Registered
Volume CLXXXVIII Folio 28

And whereas a sum of Five thousand seven hundred pounds
or thereabouts has been expended by the said Archbishop and his predecessor in the office of
Archbishop of the Archdiocese of Hobart in the erection of buildings and in the carrying out of
other improvements on the said land And whereas the said land and the said buildings
and other improvements are hereinafter referred to as "the said premises" And whereas the
said premises have been transferred to the said Christian Brothers on the express understanding
and with the intention that they should be used by them for educational purposes only

Now it is hereby Agreed that if the said Christian Brothers shall at any time
hereafter cease to use the said premises for educational purposes then the said Christian
Brothers shall upon the request in writing of the said Archbishop his successors or assigns
retransfer the said premises to the said Archbishop his successors or assigns or as he or they
may direct Provided that in the event of such retransfer the said Christian Brothers shall
be compensated for all improvements to the said premises effected by them at their expense
during their occupation of the same In witness whereof the parties hereto have
hereunto set their hands and seals the day and year first above written

Signed Sealed and Delivered by The Reverend

John Calasandrus Whitty in the presence of

Patrick J. Barron
Archbishop of Hobart
Strathfield Sydney

J. C. Whitty

Signed Sealed and Delivered by The Reverend

Patrick Jerome Barron in the presence of

M. J. Barron
Teacher
Strathfield Sydney

P. J. Barron

Signed Sealed and Delivered by The

Reverend John Cletus O'Shea in the presence of

M. J. Barron
Teacher
Strathfield Sydney

J. C. O'Shea

Signed Sealed and Delivered by The

Reverend William Mack McBarthy in the presence of

M. J. Barron
Teacher
Strathfield Sydney

W. M. McBarthy

Signed Sealed and Delivered by The Most

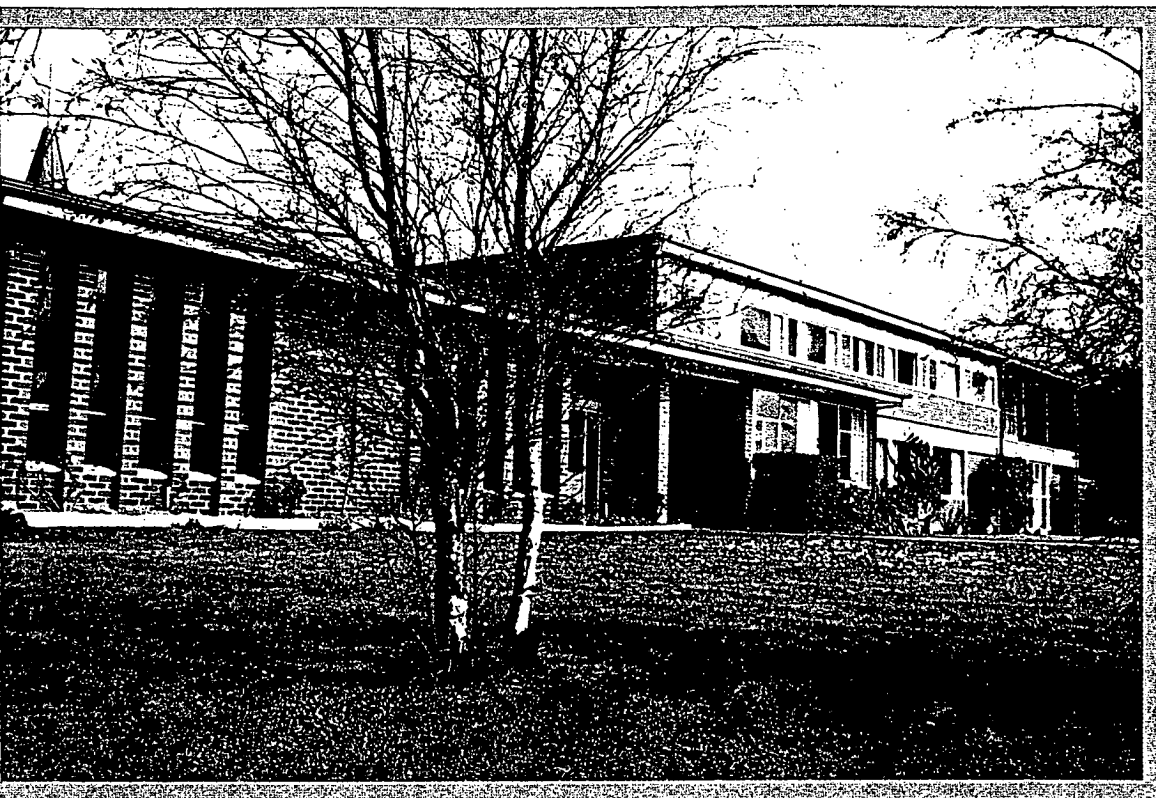
Reverend Patrick Delany in the presence of

John Adrian Powell
Medical Practitioner

+ Patrick Delany
Archbishop of Hobart

HOBART

- D 1** (top) St. Virgil's College, Austins Ferry, 1962, showing chapel and rear of Brothers' House.
(Bottom) St. Virgil's College, Barrack St, 1911,
Brothers House - verandah & top floor
Dormitory - facing windows
Classrooms - right hand side
(Source - College Annual *Virgilian* 1993 front cover)
- D 2** Barrack St Community 1953 (St Virgil's & St Peter's)
Superior Br. J.M. Meiers
(Source-Christian Brothers' Community Moonah)
- D 3** Christian Brothers Community House, 1988
61 Warwick St, Hobart
(Source - Barrack St. Annals 1988)
- D 4** Christian Brothers' Community, Gagebrook, 1985
25 Bantick Drive, Gagebrook (Bridgewater)
(Source - author photograph)
- D 5** St Peter's School, Patrick St, Hobart, 1939-95
known previously and subsequently as St Virgil's
College Junior School
(Source - M.Harris *The Centenary History of St. Peter's*, 1993)
- D 6** Brothers J.M.Hessian and E.D.Joyce
Photograph and Jeff Hook sketch (*Virgilian* 1993)
Cartoon by Jeff Hook (*Old Virgilian* December 1994)
- D 7** School Report of St. Virgil's College 1927
by Brother P.J.Barron (Provincial)
(Source - Provincial Archives, Parkville)
- D 8** Christian Brothers' Holiday House, Southport
(Photo by Br. Barry Parton, in author's collection)
Christian Brothers' Holiday House, Bridport
(Source - author photograph)
- D 9** Front Cover of first novel by Morris West based on his time
as a Christian Brother.
(Source: Edmund Campion, *Australian Catholics*)



1993



Virgilian





B A C K R O W BRS. N.L. LIPMAN, P.T. O'FARRELL, M.C. CLARKSON, J. DRAPER, J.F. CUNNEEN, M.B. CLANCY, T.L. ADDICOAT.

F R O N T R O W BRS. H.C. WILLIAMS, J.C. FENWICK, J.M. MEIERS, E.D. JOYCE, A.G. SEGRAVE, J.M. HESSIAN.



Christian Brothers

61 Warwick St

Hobart 1988

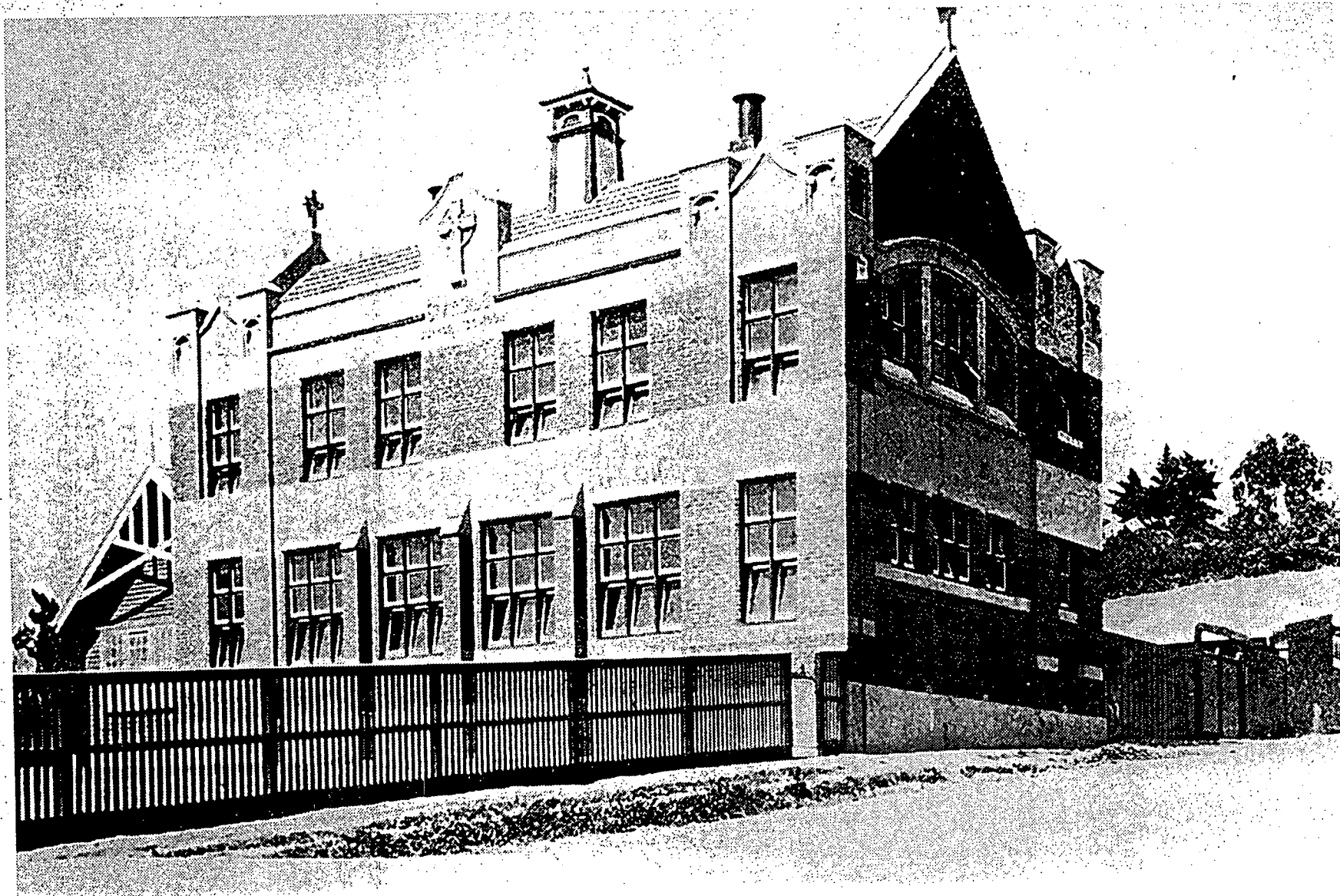
Christian Brothers

Bantick Drive

Gagetbrook (Bridgewater)

1985



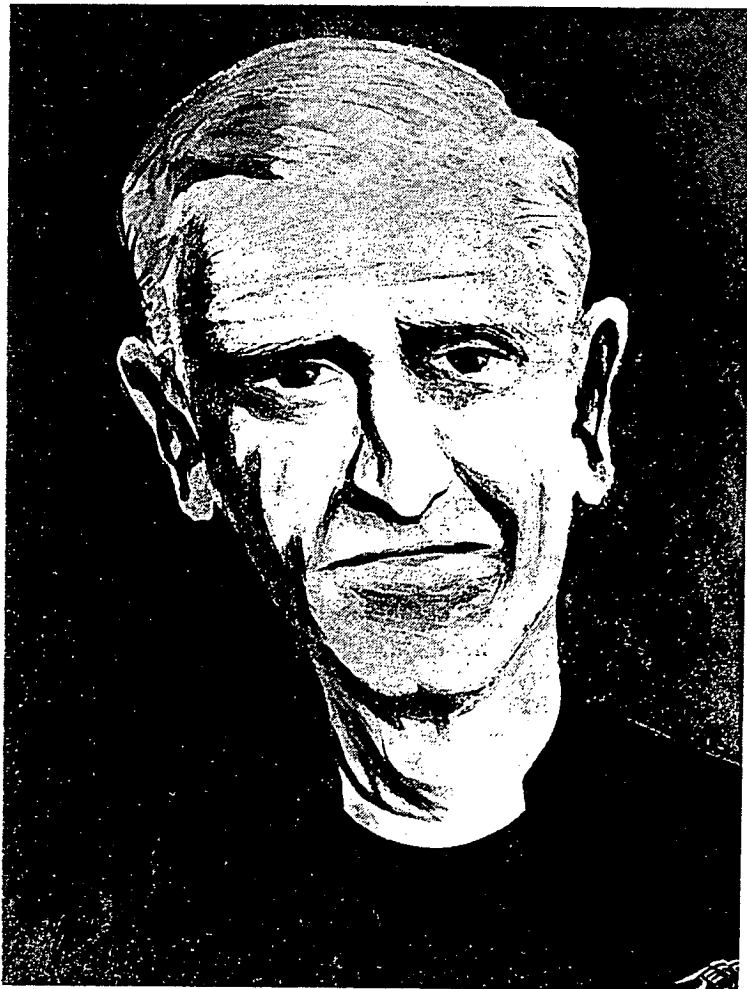


'St. Virgil's College Primary Department' Picture: St Virgil's annual.



THEY SHAPED THE PRESENT

Br. J.M. Hessian



Br. E.D. Joyce



SCHOOL REPORT.

Locality Hobart

Date October 11th 1927

On Roll.	Examined.	A. V. Age.	Taught by	Chr. Doc.	Bible Hist.	Reading.	Comprehens'n.	Recitation.	Dictation.	Composition.	Oral Composition.	Writing.	Arithmetic.	Mental Arithmetic.	Grammar.	Geography.	History.	Observation Lessons.	Home Exs.	Drawing.	Bk. Keeping.	Euclid.	Mensuration.	Algebra.	Shorthand.	Science.	French.	Latin.	Singing and Drill.	Percentage of Passes.	Percentage of Answers.						
20	17	9	M. M. Gann																																		
36	30	9½	"	78	100	68	70	80	36	60		80	39	60	0					0											55.8						
60	59	10½	Mr Patrick Malley	53	70	68	65	90	45	75		80	43	25	40	75	70			60	75										62.6						
34	53	12	Mr Pascal Burnheim	35	70	67	65	75	36	50		75	33	32	17	40	70			50	75										52.7						
50	49	12½	Mr Linden Hyman	48	70	73	75	80	48	71		80	28	53	28	40	65			70	60	0	42								38.						
28	27	13½	Mr James Webster	73	67	71	57	70	70	57		75	39	50	24	43	57				65	70		61							57.3						
27	27		Mr Edmund Diller	74	82																																
29	24		Mr Lignori M. Carthy	79	58																																
18	18		Superior	84	74																																
320	304																																				
Percentage of answering for classes II - VI 57.7.																																					

Results of University and Other Examinations.

GENERAL REMARKS.

The condition of the classes that were examined in all their subjects must be set down as unsatisfactory. Catechism is shamefully bad in III, IV and V. Whatever excuse be offered for this more really exists: the failure must be put down to neglect pure and simple. Arithmetic is deplorably weak, whilst Grammar and Geography are neglected. The classes are ill-staffed and it seems hard to find any reason but one for the general backwardness. Writing and Drawing are receiving attention and their condition may be considered satisfactory. The Home work books, especially in Stand II, require more attention: the writing and figuring poor and the books abound in uncorrected errors. Science books of Stand VI ought to be sent and a start made on paper lines. The formation of a Sixth Class should help the University classes, but will not do so unless the thing of English and Arithmetic are well done. It was a pleasure to meet the boys either in the School or out of it: their demeanour and the fact they manifest indicate excellent relations between them and the Brothers.

J. J. Cannon

My very dear Br. Provincial Visitor,

I beg to lay before you the following Report of my Examinations of the above Schools.

I am, my very dear Br. Provincial Visitor,

Yours affectionate Br.

Rolls and Registers

Regularly kept

Organization

Good

Discipline

Good

the Cathedral.

Time Table

No Time Tables are shown. There has been too much play in the division near

Teaching Power

Ample.

Catechism and Prayers

Very bad in Standards III, IV and V. Presented texts not used in University ^{Classes}.

Reading

Only fair - There are some boys who cannot read at all.

Writing

Generally good on the headlines - books, but Home-Exercises are poor.

Arithmetic

Deplorably weak.

Mental Arithmetic

" "

Grammar

Totally neglected

Composition

Fair

Geography

Neglected except in Third Standard

Drawing

Receiving fair attention

Nature Study Sciences

Neglected

Singing

Drill

Cleanliness

Satisfactory

Conduct

"

Intelligence

"

Condition

In good condition

Ventilation

Good

Emblems

Suitable - well kept

Appliances

Sufficient, except for a globe

Playground

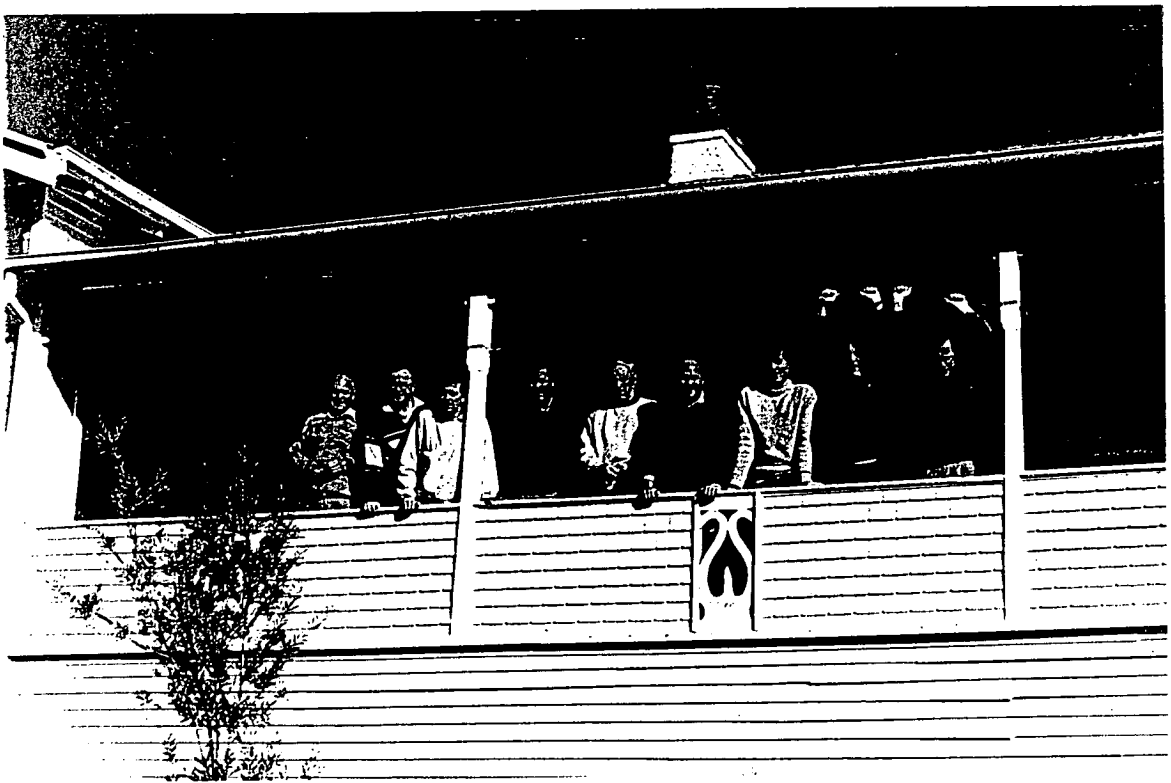
In good condition, fairly large

Offices

well-kept, well constructed.



Christian Brothers' Holiday House, Southport



Brothers after a retreat at
"Osborne House," Brothers' Holiday House
at Bridport.



Morris West's first novel,
Moon in My Pocket, about life in
the Christian Brothers,
was written under the pseudonym
of Julian Morris.

Morris West was Brother Faber West, in Hobart in 1937.

(Illustration and Caption from Edmund Campion, *Australian Catholics*, (1987),
Viking Penguin, Ringwood. p.155)

APPENDIX E

LAUNCESTON

**E1 Photographs relating to Christian Brothers,
Launceston**

(Source- W.T.Southerwood, *A Sesqui-Centenary History, Launceston Parish
1838-1988*)

**E2 Group with Archbishop Mannix in front of St.
Patrick's, York St, Launceston, 1930.**

(Source- Brophy p.24)

**E3 Aerial View of St. Patrick's College, Prospect
1962**

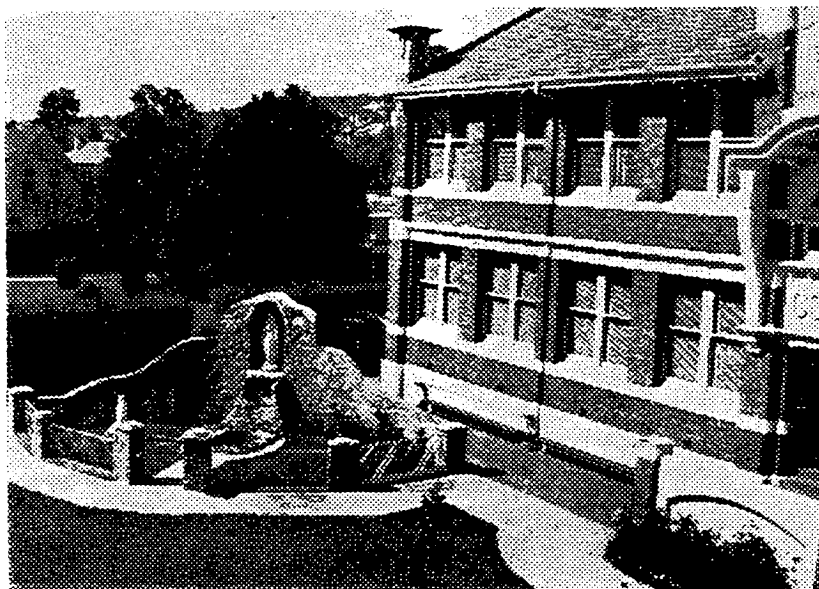
(Source - Brophy)

**E4 Christian Brothers' Community, Launceston
1943**

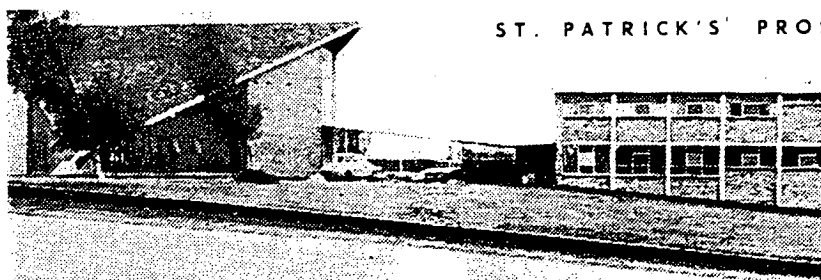
(Source- Photo in Possession of Br. Harry Parker)



Rear view of St. Patrick's College, Primary School, Launceston, showing the brother's residence and classrooms.



Front view of the college showing the main entrance.



St. Patrick's College, Secondary School, Prospect Vale, showing the brother's residence and the unique triangular chapel.



St Patrick's Old Collegians' Association Annual Communion and Breakfast, Sunday 12th October, 1930.

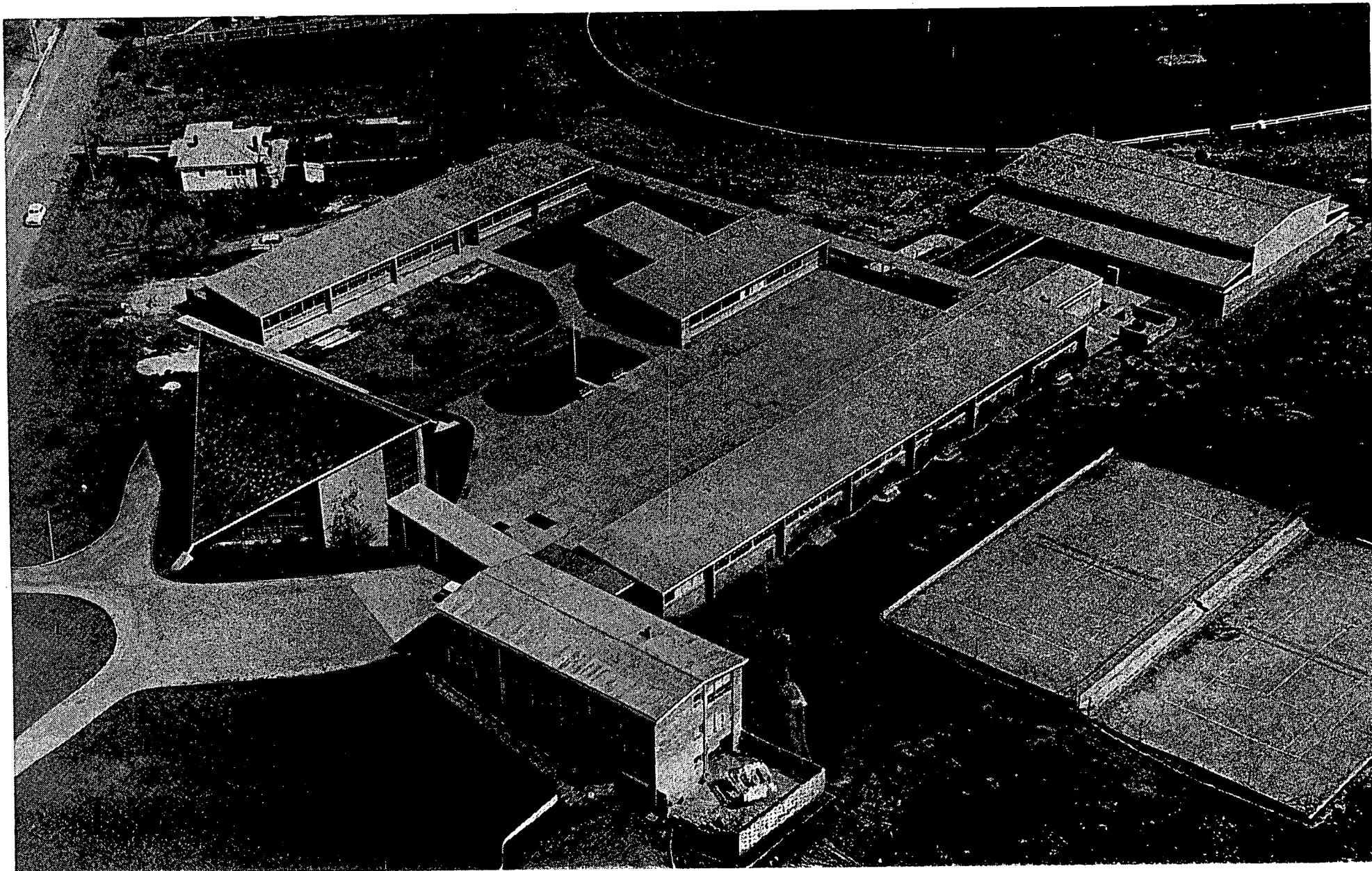
Back row: Thomas Bennett, Jack Thurston, Peter Orr, Bernard Hunt, Frank King, Frank Bates, Merv Conway, Barney Walsh, Jim Fisher, Ernie French, Ron Forsyth, Max Norquay, Cyril Wilton, Bill De Santo, Max Thomas, Leonard Foley, Jack Fletcher, Kevin Thomas, George Coombe.

Fourth row: Jack Quinn, Cliff Thomas, Frank Pollington, not known, Bernard Foley, Jack Orr, Reg Foley, Eric Coghlan, Clem Pollington, Jack Spillane, Frank Fox, Peter Callahan, not known, Les Frith, not known, Frank Thomas, Alan Newman.

Third row: Vincent Norquay, Des Hay, Joe Shady, Ken Inlach, Vin Shaw, Jack Grant, Max Lyell, not known, Merv McIntee, Bernard Ralph, Athol French, Athol Martin, Jim Morgan, Jack Thomas, Jack Smith, Jim O'Reilly, Mr J. J. Kiely.

Second row: Bob Grimes, Phil Dulling, Allison Inlach, Owen Jones, Br. C.C. O'Donnell (Principal), Br M. B. Hanrahan (Provincial Visitor), Archbishop Hayden, Fr. R. Scarfe, Jack Madden, Arthur Morgan, Terry Mackey, Tom Maloney, Arthur Burgess.

Front row: Dan Grahan, Jack Watson, John O'Brien, Laurie Lyons, Ernie Jones, Joe Maloney, Des O'Brien.



Aerial view of St. Patrick's at Prospect Vale, 1962



Christian Brothers' Community, Launceston

Campion Sullivan, Leo (Celsus) Ick, Antoninus Kelly
Boryla Duffy, Stanislaus Mullin, Harry (Declan) Parker

DEVONPORT

F1 Photograph at opening of a wing at Devonport School.

(Source- W.T.Southerwood, *Planting a Faith, Vol 8. The Country Parishes*)

F2 Newspaper accounts of cricketing Brothers at Devonport.

(Source- Cuttings unsourced, probably *Devonport Advocate*.
From Br. B.M. Thomas)

AT LEFT: FR. JOHN WILLIAMS ASSISTS
ARCHBISHOP YOUNG AT BLESSING OF
BUILDING AT ST. BRENDAN'S COLLEGE,
DEVONPORT. ALSO PICTURED IS THE
PRINCIPAL, BROTHER STEWART.





Brother, are they good cricketers!

(By Brendan Magee)

"The brotherhood of cricket" is a phrase that's been bowled up more times than Sir Donald Bradman's aggregate score set out in singles.

But during the past couple of years the craze has taken on real meaning in the Mersey Valley Cricket Association.

Since St. Brendan's College first fielded a team in the 1966-67 season the Anderson brothers have figured prominently in top performances.

With monotonous regularity, "Advocate" readers

have studied statistics showing the Andersons as top scorers, bowlers and fieldsmen.

Many cricket enthusiasts have been saying: "Where do these Anderson brothers come from?" The answer is simple — from St. Brendan's College.

They are all brothers — but not one of them is an Anderson.

There's Bro. K. K. Stewart, Bro. B. M. Thomas, Bro. B. S. Purcell and Bro. M. B. Brady.

In the scorebooks of the M.V.C.A. they appear as Andersons. This dates back a few years to when a couple of the brothers at Geelong wanted to play cricket, but didn't want to be identified as teaching brothers.

• Continued on Page 2.

Anderson top batsman

St. Brendan's batsman Keith Anderson, who played for the Mersey Valley Association in the recent Country Week series, won the series batting honors with an average of 115.50.

Bowling honors went to Doug Allen, of Wynyard No. 1. He was also runner-up in the batting with an average of 58.

Averages released yesterday by the N.W.T.C.A. honorary statistician, Mr. L. Weekes, are —

BOWLING

	Overs	Maidens	Runs	Wkts.	Av.
D. Allen (Wynyard 1)	42	14	177	27	6.56
C. Hodgetts (Burnie 2)	35	6	180	24	6.67
G. Jenkins (Wynyard 2)	42	10	159	17	9.35
R. Cox (Wynyard 1)	22	5	48	5	9.60
R. Wearne (Ulverstone 2)	45	10	221	23	9.61
E. Lyons (Ulverstone 2)	32	6	78	8	9.75
J. Allen (Ulverstone 2)	50	6	152	14	10.86
M. Hodgetts (Burnie 3)	46	14	263	24	10.96
C. Brown (Burnie 1)	51	8	166	15	11.07
E. Wootton (Kentish)	21	1	78	7	11.14
J. Bowler (Ulverstone 1)	44	10	101	9	11.22
T. Targett (Burnie 3)	47	8	155	13	11.92
E. Gardam (Wynyard 1)	29	6	72	6	12.00
A. Rice (Mersey Valley 2)	45	2	173	14	12.36
W. Pearce (Ulverstone 1)	56	7	161	13	12.38
E. Austin (Wynyard 1)	39	12	89	7	12.71
D. Clarke (Ulverstone 1)	25	5	64	5	12.80
D. Watts (Wynyard 1)	41	11	207	16	12.94
A. Perry (Mersey Valley 2)	25	2	91	7	13.00
A. Shephard (Burnie 3)	44	7	117	9	13.00
J. Laycock (Mersey Valley 1)	24	1	143	10	14.30
D. Corbett (Ulverstone 1)	42	7	116	8	14.50
F. Alexander (Mersey Valley 1)	67	14	195	12	15.00
D. Nicolle (Ulverstone 1)	27	6	46	3	15.33
C. Collins (Mersey Valley 2)	27	2	77	5	15.40

BATTING

	Inn.	N.O.	H.S.	Runs	Av.
K. Anderson (Mersey Valley 1)	5	3	102n.o.	231	115.50
D. Allen (Wynyard 1)	5	1	101	232	58.00
R. Cox (Wynyard 1)	5	1	85n.o.	217	54.25
K. Anderson (Mersey Valley 1)	5	2	141	267	54.40
W. Pearce (Ulverstone 1)	6	2	113n.o.	177	44.25
G. Munday (Burnie 1)	5	1	103	264	44.00
C. Hodgetts (Burnie 2)	7	2	102	198	39.60
B. Docking (Burnie 3)	5	1	61	195	39.00
A. Shephard (Burnie 3)	5	1	78	194	38.80
J. Allen (Ulverstone 2)	9	3	60	217	36.17
M. Maynard (Ulverstone 1)	6	2	43	136	34.00
G. Gaby (Wynyard 1)	6	1	67	200	33.33
T. Bonney (Mersey Valley 2)	7	5	31n.o.	61	30.50
K. Innes (Wynyard 1)	4	2	45n.o.	61	30.50
C. Brown (Burnie 1)	6	2	45	116	29.00
G. Jenkins (Wynyard 2)	5	1	69	137	27.40
M. Hodgetts (Burnie 3)	7	1	77	160	26.67
P. Burgess (Kentish)	3	1	42	74	24.67
R. Sheriff (Kentish)	3	1	29n.o.	49	24.50
N. Bonney (Mersey Valley 2)	5	1	76	118	23.60
D. Clarke (Ulverstone 1)	6	1	29	112	22.40
E. Treloar (Ulverstone 1)	4	1	63	85	21.25
N. Peebles (Ulverstone 1)	4	1	39	106	21.20
D. Brain (Burnie 1)	4	1	59	127	21.75
E. Milton (Mersey Valley 1)	5	1	46	84	21.00



• PICTURED—The four crickering brothers in sporting gear and in the dress of their order. They are (from left) Bro. K. K. Stewart (K. Anderson), Bro. S. B. Purcell (S. Anderson), Bro. B. M. Thomas (B. Anderson) and Bro. M. B. Brady (M. Anderson).

— Advocate

APPENDIX G

List of Aspirants to Christian Brothers from Tasmania

Key to Status (1996):

- J = left from Juniorate**
- N = left from Novitiate**
- P = left as Temporary Professed**
- L = left after Final Profession**
- F = Finally Professed, still in Order**
- D = Died in the Order**

Source: Based on lists of entrants into St. Enda's Juniorate, Strathfield, NSW (1922 - 1957) and Edmund Rice Juniorate, Bundoora, Vic. (1958 - 1978), St. Patrick's Province Archives, Treacy Centre, Parkville, Vic.

Tasmanians who entered the Christian Brothers

p.1

<u>Christian Name</u>	<u>Religious name</u>	<u>Surname</u>	<u>Year of Entry</u>	<u>Status</u>	<u>From (Place)</u>
Patrick	Paul	Kinnear	1890	D	Hobart
William	Virgil	Green	1913	D	Sorell
P		Hill	1916	N?	Hobart?
J		Crump	1916	N?	Hobart ?(SVC)
G		Gleeson	1916	N?	Hobart?
Stanislaus	Sebastian	Bresnehan	1916	D	Orford
Percy	Aloysius	Lathey	1921	D	Launceston
Herbert		Garrett	1922	J	Hobart
John	Anselm	O'Neill	1923	F	Launceston
Clement	Cletus	O'Neill	1926	D	Launceston
John	Virgil	Riley	1930	D	New Town
John	Vianney	Rapp	1931	L?	Hobart-Bruny?
Raymond		Gilbert	1931	J	Hobart
Bernard	Virgil	Geard	1932	P	Hobart?
William	Thaddeus	Miller	1932	D	Channel & Hobart
Kieran		Simpson	1933	L	
Patrick	Donald	Brennan	1934	P	Hobart
Max(well)	Flavius	Morton	1935	P	Hobart
Raymond	Matthias	Miller	1935	F	Channel & Hobart
John (Jack)	Cyril	Higgins	1938	F	Channel/Moonah

Tasmanians who entered the Christian Brothers

p.2

<u>Christian Name</u>	<u>Religious name</u>	<u>Surname</u>	<u>Year of Entry</u>	<u>Status</u>	<u>From (Place)</u>
Robert (Bob)	Virgil	Hamilton	1938	P	Moonah
Ian	Terence (Terry)	Vail	1940	F	Hobart//St. Kilda
Terence (Terry)	Aelred	Wigmore	1940	L	Hobart
Laurie	Canisius	Faux	1941	F	Launceston
William	Honorius	Bottriell	1941	L	Launceston
Hugh	De Sales	Sharpe	1943	F	(WA)
Joseph		Higgins	1944	J	Moonah
Anthony	Canice	Cleaver	1945	L	Hobart?
Leo		Kelly	1947	J?	Queenstown
Wilfred		Gale	1947	J	Launceston
Brian	Gonzales	Saward	1947	F	Launceston-Tamar
Paul	Ildephonsus	Doyle	1948	D	Huon (Glendevie)
Peter	Virgil	Imlach	1952	P	Hobart
Geoffrey	Fabian	Beecroft	1952	N	Launceston
James	Callistus	Sutton	1953	F	Launceston
Peter	Pius	Tracey	1953	N	Hobart
William	George	Thornton	1954	F	Lilydale etc
Michael		Foley	1955	J	Launceston
Wayne		Fulton	1956	J	Glenorchy
Brian		O'Rourke	1956	N	Cygnet

Tasmanians who entered the Christian Brothers

p.3

<u>Christian Name</u>	<u>Religious name</u>	<u>Surname</u>	<u>Year of Entry</u>	<u>Status</u>	<u>From (Place)</u>
Dan(iel)	Virgil	McMahon	1956	L	Ulverstone (SVC)
Peter		Guy	1956	J	Burnie
Chris		Smallbane	1957	P?	South Hobart
Michael		O'Sullivan	1957	J	Newstead
Thomas		Clippingdale	1957	J	Tamar
Michael	Andrew?	Kent	1958	J	Hobart
Adrian		McGee	1958	L	Springfield
John		Glass	1961	L	Punchbowl
Bruce		Eaton	1962	J	Longley
Geoff(rey)		Valentine	1963	N?	Hobart
Brian	Camillus?	Johnston	1964	P?	Riverside,
Joseph		Binns	1964	N?	Punchbowl
Graham		Rainbow	1964	P	Zeehan
Roger		Cripps	1965	F	Hobart-Lindisfarne
Graham		Rowe	1965	N?	Berriedale
Brian	Simon	Derrick	1965	L	Hobart-West
David		Dunn	1965	L	Launceston?
Rex		Elmer	1965	F	Deloraine (SPC)
Ernest		Azzopardi	1965	L	Launceston
Barry		Donohue	1965	F	Hobart?

Tasmanians who entered the Christian Brothers

p.4

<u>Christian Name</u>	<u>Religious name</u>	<u>Surname</u>	<u>Year of Entry</u>	<u>Status</u>	<u>From (Place)</u>
Brian	?	Boniwell	1965	L	Norwood,
Herbert	Karl	Bucher	1966	L	Lindisfarne, Hobart
Anthony (Tony)	Camillus	O'Byrne	1966	L	New Town
Peter		Halton	1966	J?	Goodwood
Michael	?	Leonard	1966	F	Newnham
Murray		Enniss	1967	P	Sth Launceston
Chris(topher)		Solomon	1968	J?	Devonport
Peter		Ryan	1968	J?	Richmond
Stephen		Delaney	1969	J	Claremont
Leo		Van Tienan	1969	J	Launceston
Chris(topher)		Shirley	1969	P	Sandy Bay, Hobart
Phil(ip)		Binns	1969	J	Punchbowl
Damian		Smythe	1970	J	Newnham
John		Bond	1970	J	Devonport
Peter		McBain	1970	P	Kings Meadows
James		Van Praag	1971	J	L'ton/Perth WA
Mark		Garnsey	1971	P	Ulverstone(SBC)
Michael		Denne	1971	J	Sandy Bay, Hobart
Brian		Ward	1971	N?	Rosny, Hobart
Peter		Mahoney	1972	J	Railton (SBC)

Tasmanians who entered the Christian Brothers

p.5

<u>Christian Name</u>	<u>Religious name</u>	<u>Surname</u>	<u>Year of Entry</u>	<u>Status</u>	<u>From (Place)</u>
Sean		McManus	1972	F	Prospect,
Rod		Deane	1972	J	Blackman's Bay
Michael		Cullen	1973	N	Punchbowl,
Damian		Egan	1973	J	Kings Meadows,
David		Kaufman	1973	J	West Hobart
Rod(erick)		McNeil	1973	J	Rosny
Chris(topher)		Doyle	1975	J	Bellerive ex Cygnet
Martin		Binns	1975	N	Punchbowl
Paul	Gabriel (Gabe)	Phillips	1977	L?	Launceston
Phil(lip)		Roach	1980	L	West Hobart
Scott		Donohue	1986	P	Hobart

BROTHERS' STUDIES

H1 Samples of Brothers' Grades Examination Results

Note results for:

**Dominic Joyce
Basil Gettons
Gabriel Segrave
Laurence Moloney
Celsus O'Donnell
Stanislaus Mullin
Gabriel Maranta
Mark McCarthy**

all of whom taught in Tasmania.

Abbreviations: H = "Home" i.e. Ireland

S.U. = Sydney University

(Source- Provincial Archives, St. Mary's Province, Balmain, NSW)

H2 List of Early Christian Brother Graduates in Australia

**(Source- Compiled by Br. J.L.Kelty, Provincial Archivist,
St. Patrick's Province, Parkville, Vic. 1994)**

H3 List of Brothers' Studies' Results 1955, 1959 in *Our Studies*

14

NAMES		Date		A Grade										B Grade										C Grade																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																						
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C Grade.

[illegible]

Seventh Grade.

No.	Name	Total.
91	Bonaventura Duggan 1. Manti Mc Carthy swept through seven grades of Old Programme previous to 1890 <i>(from letter of End. Assist. dated -1897-)</i>	65
	Chrestina Portman	1
	English	2
	All the girls	3
	Algebra	4
	Geometry + Arithmetic	5
	Dynomo-metry	6
	Kinoyatun	7
	Nat. Phil.	8
	History	9
	Drawing	10
	Logic	11
	French	12
	Latin	13
		36

EARLY CHRISTIAN BROTHER GRADUATES IN AUSTRALIA

1.	J.A. Fitzgerald	Melbourne Adelaide Perth	BA 1906 MA 1908 MA <i>ad eundem gradum</i> 1908 B.Sc 1916
2.	S.K.O'Donoghue	Adelaide	BA 1911 MA
3.	M.B.Hanrahan	Tasmania	BA & MA 1910-1914
4.	<u>W.M.McCarthy</u>	Tasmania	BA 1914
5.	<u>P.S.Mulkerns</u>	Tasmania	BA LLB 1912-1920
6.	T.B.Galvin	Adelaide	BA BEd Pre 1920
7.	<u>J.S.Tevlin</u>	Melbourne	BA MA Pre 1918
8.	J.R.Cusack	Melbourne	BA 1918 MA 1923
9.	<u>M.D.McCarthy</u>	Tasmania	BA 1917
10.	<u>J.B.McSweeney</u>	Melbourne	BA 1917
11.	C.C.Marlow	Melbourne	BA 1917
12.	<u>J.A.Kearney</u>	Sydney	MA 1917
13.	D.G.Purton	Adelaide	MA 1918
14.	F.B.Jordan	Sydney	BA MA DipEd 1919-24
15.	P.A.Rahill	Adelaide/Perth	BA 1920's
16.	J.B.Murray	Queensland	BA 1920's
17.	P.L.Duffy	Melbourne	BA 1920's
18.	<u>J.M.Cotter</u>	Tasmania	BA 1916 MA 1918
19.	<u>E.D.Joyce</u>	Tasmania	BA 1920's

NB Underline name signifies a Brother who taught in Tasmania.

List compiled by Brother J.L.Kelty
Provincial Archives
Treacy Centre.
Parkville, Victoria

(Qld.); Br. R. C. Hill, B.A. (Syd.); Br. B. V. Couch, A.Ed. (Qld.); Br. J. L. Kelly, A.Ed. (Qld.); Br. J. B. Duffy, B.A., B.Ed. (Melb.); Br. P. F. Markwell, B.A., B.Ed. (Qld.); Br. A. D. Levander, B.A., B.Ed. (Qld.); Br. G. C. Massey, B.A., B.Com. (Qld.); Br. J. A. Taylor, M.Sc. (Syd.); Br. M. B. Madden, A.S.T.C. (Sydney Technical College); Br. F. B. Garvan, B.Sc. (Hons.) (Syd.); Br. G. G. Morris, B.Sc. (Hons.) (Syd.); Br. V. I. Jury, B.Sc. (Hons.) (Syd.); Br. R. M. Slaterry, B.Sc. Walter Burfitt Scholarship (Syd.); Br. B. M. McInnes, B.Sc. Caird Scholarship (Syd.).

ST. PATRICK'S PROVINCE

VICTORIA.—ARTS: Brs. J. R. Carrigg: Latin 2, Ancient History. P. L. Chapman: Modern History. A. D. Corney: Australian History. J. A. Dean: English 2. A. A. Fogarty: Latin 1. G. V. Frances: Australian History. P. R. Heslin: English 3, French 1. M. L. McAppion: English 1. J. S. McDowell: British History. D. B. O'Grady: Latin 1. J. R. O'Keane: Latin 2, American History. F. D. Shortill: Modern History. P. N. St. John: Latin 3. H. L. Williams: Philosophy 1, Modern History. B. S. Worner: Latin 2, Ancient History.

SCIENCE: Brs. B. V. Cormie: Applied Mathematics 1, Pure Mathematics 2. J. R. Koerner: Applied Mathematics 2. V. C. McKenna: Physics 3.

COMMERCE: Brs. L. G. Fogarty: Accountancy 2A, Public Finance. W. E. O'Donnell: Economic Geography. K. H. Purcell: Accountancy 2B.

EDUCATION: Brs. F. I. McCarthy: Education Theory and Principles. D. H. Reid: Principles and Practice. R. S. Stewart: Principles and Practice.

TECHNICAL COLLEGE: Brs. F. B. Archer: Sculpture. C. K. Best: Art 1, Art 4 (Victorian Institute). L. W. Cahill: Diploma in Engineering. K. O. Campbell: Metalwork 4 (Course completed). M. H. Couch: Metalwork 1, Wood Turning. P. A. Faulkner: General Technical Chemistry. S. S. Kennedy: Art 3. D. S. Herrick: Art 1. F. L. McGuane: Solid Geometry, Wood Machining. A. E. Murphy: Engineering 1, 2. R. A. Parton: Diploma in Engineering. L. N. Smith: Art 1.

EDUCATION DEPARTMENT CERTIFICATES: Speechcraft: Brs. W. T. McGee, D. M. Boulton. Music: R. C. Parton, M. M. Grimes, D. B. Hall, K. C. MacPherson, B. P. Noonan, B. C. Parton, N. G. Smith, R. C. Swindells, R. C. Trembath, J. R. Murphy.

TASMANIA.—ARTS: T. L. Addicoat: Psychology 1. M. C. Clarkson: English (H. Dist.), Metaphysics (Dist.). J. S. McGee: Modern History. W. B. Thomas: Philosophy 1 (H. Dist.), Psychology 1 (Dist.) (Alfred Houston Junior Scholarship). M. P. Davey: Accountancy 2.

SOUTH AUSTRALIA.—ARTS: V. C. Connors: Physics 1. R. A. Houcard: French 3 (Hons.). R. R. O'Donoghue: History 1.

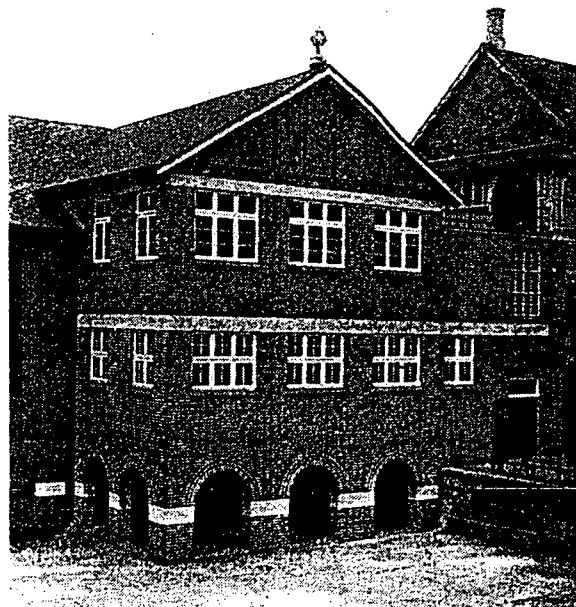
WEST AUSTRALIA.—ARTS: F. I. Cameron: Latin 2, Elementary Greek. A. C. Cleaver: History 1. M. L. Devine: English 3. M. B. Doyle: Economics 2. B. R. Doyle: English 2, History 2. B. L. Denton: Greek 1. C. G. Faulkner: English 1. R. C. Long: Latin 3. J. H. Manion: English 2. R. P. Martens: History 1. N. N. McBrien: Latin 3. B. O. Robinson: Latin 1. J. F. Shanahan: English 1 (Dist.). D. M. Stewart: English 1. A. E. Travers: Latin 3 (Hons.) (Dist.).

SCIENCE: D. F. Drake: Physics 1 (Dist.). W. G. Hall: Chemistry 2, Psychology 3. L. T. Marshall: Applied Mathematics 1.

TECHNICAL COLLEGE: B. L. Fitzgerald: Building Construction 1. R. S. Glen: Woodwork 2. T. V. McErlane: Technical Drawing 2.

GRADUATES, 1955.

Br. P. C. Naughtin, M.A. (Adelaide); Br. J. A. Dean, B.A. (Melb.); Br. T. L. Addicoat, B.A. (Tas.); Br. M. C. Clarkson, B.A. (Tas.); Br. M. L. Devine, B.A. (West Aust.); Br. R. C. Long, B.A. (West Aust.); Br. W. G. Hall, B.Sc. (West Aust.); Br. N. N. McBrien, B.A. (West Aust.); Br. V. C. McKenna, B.A., B.Sc. (Melb.); Br. D. M. Stewart, B.A. (West Aust.); Br. R. S. Stewart, B.A., Dip.Ed. (Melb.); Br. L. W. Cahill, A.M.I.E.T. (British Institute of Engineering Technology); Br. R. A. Parton, A.M.I.E.T.



Additions to Gregory Terrace, Brisbane: four classrooms and basement; cost £21,000.

Copy for October issue to be with Editor, St. Virgil's College, Hobart, before end of August.

- Copy should be Typed. Double-spaced.
- Photographs of new buildings, additions, etc., should be accompanied by concise details.

The Advocate Press, Melbourne

* Underlined names = later taught in Tasmania

(1) Denotes University of Melbourne. (2) University of Adelaide. (3) University of West Australia. (4) University of Tasmania. 5) Royal Melbourne Technical College. (6) Gordon Institute, Geelong. (7) Hobart Technical College. (8) Launceston Technical College. (9) Perth Technical College. 10) Education Dept., Victoria. (11) Collingwood Technical College. (12) Swinburne Technical College. (13) School of Mines, Ballarat. (14) Accountancy School, North Melbourne.

DEGREES AND DIPLOMAS

Br. T. S. Burke, B.Sc. Hons. 1st Class (Melb.). (later in Tasmania)
Br. B. V. Cormie, B.A., B.Sc. (Melb.).
* Br. B. C. Delahunt, B.A., Dip. Ed. (Tas.).
Br. M. B. Doyle, B.A. (W.A.).
Br. J. W. Fitzhardinge, B.A. Hons. 2nd Class (Melb.).
Br. T. A. Howe, B.Sc. (Melb.). (later in Tasmania)
Br. D. G. Kilmartin, M.A., B.Ed. (Melb.).
Br. M. L. McAppion, B.A. (Melb.).
Br. F. I. McCarthy, M.A., B.Ed. (Melb.).
Br. I. T. Marshall, B.Sc. (W.A.).
Br. F. D. Shortill, B.A. (Melb.).
Br. J. R. Walsh, B.Sc., Ph.D. (Sydney).

SUBJECT DETAILS

(4) Brs. C. K. Best (12), Diploma of Art, Stage 2, Painting. N. O. Baker
(4) Geography I. T. S. Burke (1), Physics III Hons. 1st Class = B.Sc.
K. P. Burke (1), Botany I. L. L. Bowler (3), Philosophy I. Psychological
Foundations of Education: B. J. Brandon (1), Pure Maths. I; Applied
Maths. I. K. J. Broderick (1), English II, American History. R. S.

Christophers (5), Carpentry and Joinery I. D. P. Carey (1), English II,
British History. M. C. Clarkson (1), Modern Developments in Education. X
Philosophical and Sociological Bases of Education Hons. 2nd Class. M. H.
Couch (6), Carpentry and Joinery III, Building Construction II, Applied
Geometry I. B. V. Cormie (1), Applied Mathematics III, Economic
History = B.Sc. M. B. Clancy (4), Ancient Civilizations - Dist. P. L.
Chapman (1), English III, History and Philosophy of Science A Hons.
2nd Class. P. R. Connor (1), Greek II Hons. 1st Class, Latin II Hons.
1st Class, French I Hons. 1st Class, Douglas Howard Exhibition in Greek
and Latin. A. P. Curtis (1), Philosophy I Hons. 1st Class, English
Literature I Hons. 2nd Class, Ancient History. Latin I. M. B. Doyle
(3), History III = B.A. B. C. Delahunt, B.A. (4) Theories and Statistical
Methods in Education, Teaching Practice Dist. J. B. Darmody (3), Psycho-
logy I. D. F. Drake (3), Pure Mathematics II. L. M. Duane (1),
English II. B. E. Duane (1), Zoology II, Botany I, Geology I. J. W.
Fitzhardinge (1), English Language and Literature 4 Hons. 2nd Class
= B.A. N. C. Guerin (1), Applied Mathematics I. T. A. Howe (1),
Chemistry III = B.Sc. J. B. Hove (1), English I. B. C. Hickey (9),
Applied Mathematics I. K. E. Johns (1), Economics I, British History.
J. B. Keogh (1), Pure Mathematics I, Geology I, Botany I Hons., Zoology
I Hons. 3rd Class. D. G. Kilmartin, M.A. (1), Measurement in Education,
Philosophical and Sociological Bases of Education Hons. 1st Class =
B.Ed. J. C. Kissane (1), Geology I Hons. 1st Class. S. S. Kennedy (6),
Art Metalwork. J. R. Koerner (1), Physics I Hons., 1st Class. J. A.
Laidlaw (9), Intermediate Art. P. P. Leeson (1), Chemistry I Hons.,
Physics I, Botany I, Zoology I. K. D. Laws (13), Carpentry and Joinery
II, Theory I, Solid Geometry 4. A. C. Kilpatrick (1), Chemistry II Hons.
2nd Class. J. S. McDowell (1), Ancient History, Philosophy I. J. B.
McCabe (1), English II. F. I. McCarthy, M.A. (1), Philosophical and
Sociological Bases of Education Hons. 1st Class, Experimental Education
= B.Ed. F. L. McGuane (5), Carpentry and Joinery III. M. L. McAppion
(1), Modern History, Psychology I = B.A. K. C. Macpherson (3),
Physics IIA Practical. L. F. Murphy (8), Drawing II, Printing Processes.
W. I. Marchant (5), Boiler Attendance, Diesel Engineering. J. H. Manion,
B.A. (1), Philosophical and Sociological Bases of Education. J. R. Murphy
(1), English I. L. T. Marshall (3), Physical Geography Credit. K. G.
Mortensen, M.Sc. (1), History and Philosophy of Science A Hons. 2nd
Class. J. V. Mann (1), Applied Mathematics I. J. H. Moylan (14),
Income Tax Law and Practice. P. L. Negus (12), Technical Drawing I.
B. P. Noonan (1), Geology. M. D. Noonan (1), Latin I, Ancient History
Hons. 2nd Class, English Literature I Hons. 2nd Class. D. B. O'Hearn
(1), English Literature III Hons. 1st Class, French III Hons. 1st Class,
Australian Literature I Hons. 1st Class, Mrs. Wm. Smith Exhibition in
French III. R. R. O'Donoghue (2), English II. W. E. O'Donnell (1),
Statistical Method. D. B. O'Grady (1), British History I. J. M.
O'Halloran (1), Botany I. T. B. Parton (1), Pure Mathematics I, Applied
Mathematics I, Chemistry I. R. J. Peters (1), Pure Mathematics I Hons.
2nd Class, Applied Mathematics I Hons. 2nd Class, Physics I, Chemistry I.
J. E. Ryan (13), Sheetmetal Theory and Practice. J. I. Reilly (5), Sheet-
metal Theory and Practice, Engineering Drawing I. J. M. Ryan (12),
Intermediate Art. O. G. Stanley (1), Physics I Hons. 3rd Class, Chemistry
I, Pure Mathematics I, Geology I Hons. 3rd Class. D. A. Sexton (1),
Pure Mathematics I, Physics I. D. M. Siebert (3), Philosophy I. H. S.
Sharpe (3), Physical Geography Credit. J. F. Shanahan (9), Mathematics
III, Laboratory Techniques Dist. P. N. St. John (1), Australian History,
History and Philosophy of Science A Hons. 2nd Class. F. D. Shortill
(1), Australian History, Philosophy I = B.A. B. N. Tobin (3), Latin I.
R. G. Trembath (3), History I. W. B. Thomas (4), Ancient History.
B. A. Ring (4), Education I. M. F. Walsh (6), Fitting and Turning I.

Engineering Drawing I. B. S. Worner (1), History and Philosophy of
Science Hons. 3rd Class. B. A. Wood (1), English Literature II, American
History. J. J. Willis (1), Latin III Hons. 1st Class, Greek III Hons. 1st
Class, Australian Literature. J. M. Wright (1), Accountancy, Commercial
Law I. J. R. Walsh, B.Sc. (Syd.), Research and Thesis: "A Study of
Electronic Levels of Aromatic Molecules and Molecular Crystals" = Ph.D.
D. E. Zoch (5), Cabinet Making III.

APPENDIX J

PHOTOGRAPHS OF BROTHERS' GATHERINGS IN TASMANIA

- J1 Gathering at Prospect, March 1978, for Diamond Jubilee of St. Patrick's College.**

(Source- Brophy)

- J2 Gathering at Barrack St, December 1986 for Diamond Jubilee of Brother Greg Smith.**

(Source- Christian Brothers' Community, Moonah)



The College celebrated it's Diamond Jubilee in 1978. With Archbishop Young are St. Patrick's Brothers, past and present.

Back row: T.J. Moloney, G.E. Shiel, B.G. Seward, P.Duckworth, R.M. Stone, M.J. Leonard, J.S. McGee, R.I. Elmer, W.G.Thornton, W.G. Monagle, J.A. Kelly.

Fourth row: D.T. Burland, M.P. Smith, J.B. Hoyer, E.C. Lloyd, M.B. Brady, H.S. Sharpe, J.A. McGregor, P.B.O'Donoghue, K.E.Williams, S.J.Wood, J.V.Caldwell.

Third row: G.J. Meehl, W.E. O'Donnell, S. Gellion, D.J. Dunn, M. Mooney, D.A. Costello, J.C. Sutton, B.C. Parton, T.D. Parton.

Second row: B.J. Brandon, M.A Esler, T.D. McGuire, K.O. Gall, K.C. Nangle, C.G. Dwyer, S.T. McManus, K.P. McGlade, T.W. Deon, P.D. Mitchell.

Front: J.V. Bourke, J.A. O'Neill, M.Q. Brady, Archbishop G. Young, L.C. Barrett, H.T. Breach, B.D. O'Shea, P.A. Lathey.

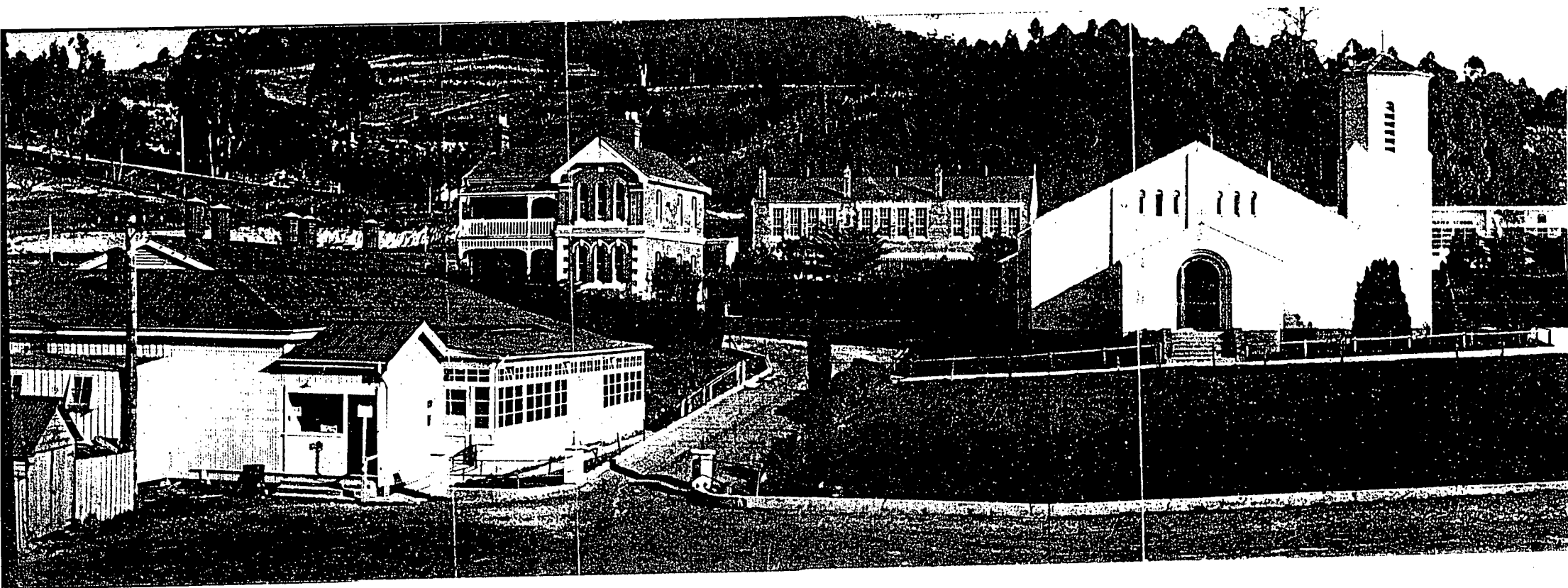


BROTHER GREG SMITH'S DIAMOND JUBILEE, Saturday, 20th December, 1986.

Top Row:	Br. P. Clinch, Mr. L. McMurrick, Br. N. Parker
Fifth Row:	Brs. I. Cameron, M. O'Carrigan, P. Richardson, A. O'Neill
Fourth Row:	Brs. D. Phillips, R. Long, C. Barrett, J. O'Neill, W. Wilding, D. Mitchell
Third Row:	Brs. M. Leonard, H. Parker, C. Daglish, P. Duckworth, G. Rowbottom
Second Row:	Brs. D. McGuire, J. O'Shannassy, F. Chappell, J. Higgins
Front Row:	Brs. F. Harper, E. O'Donnell, G. Smith, Fr. G. Jarrett, Br. M. Stallard.

CYGNET

- K1,K2 Panoramic view of Catholic Church buildings,
Cygnet.**
(Source- Cygnet Annals, inside front cover)
- K3 Double Classroom in supper room of Parish Hall**
- K4 Apple Grading at Cygnet**
- K5 Apple Picking, Cygnet**
(Source- K3, K4, K5 from collection of Br. Harry Parker)



Orchards + Farm
on hillside

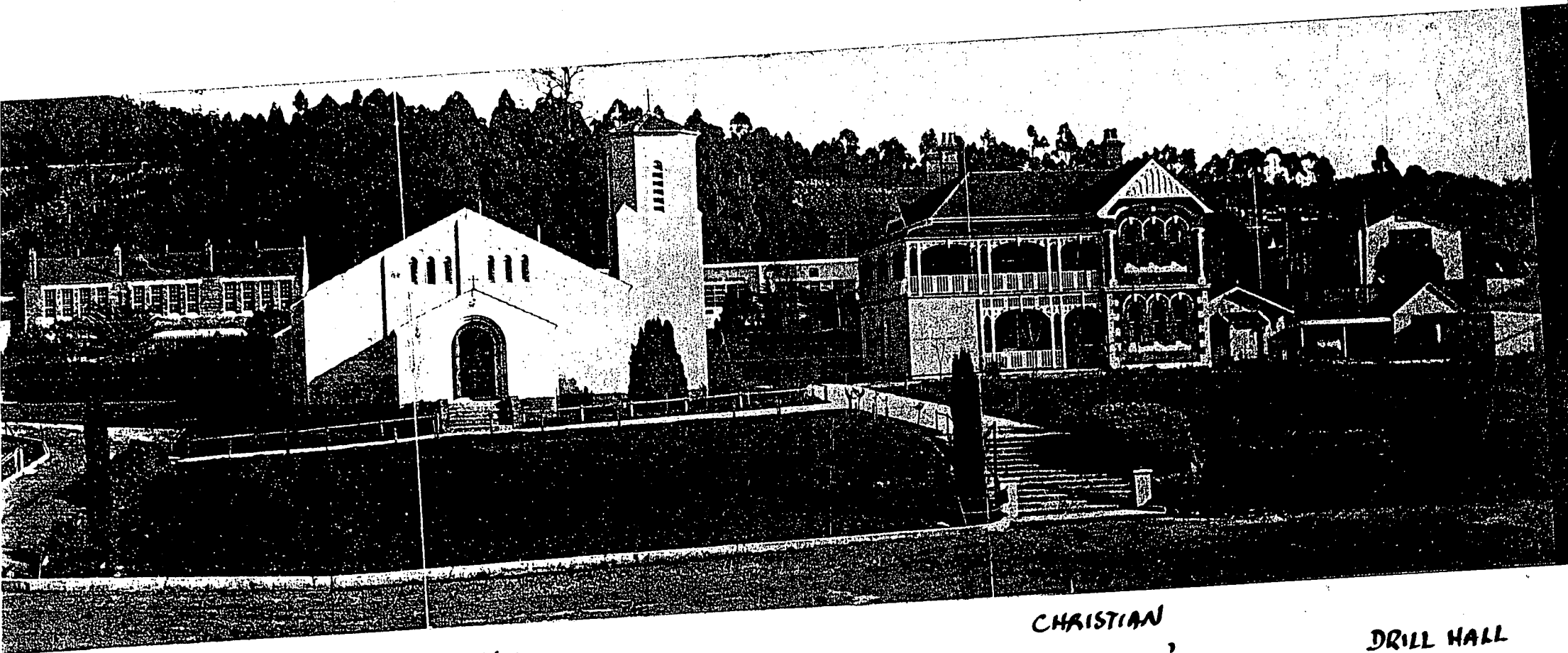
CARMEL HALL
Original classrooms
were in supper room
on side.

CONVENT
(Sisters of
St. Joseph
1896)

BROTHERS' SCHOOL
"Lourdes Hill"

CHURCH

CYGNET



BROTHERS' SCHOOL

"Lourdes Hill"

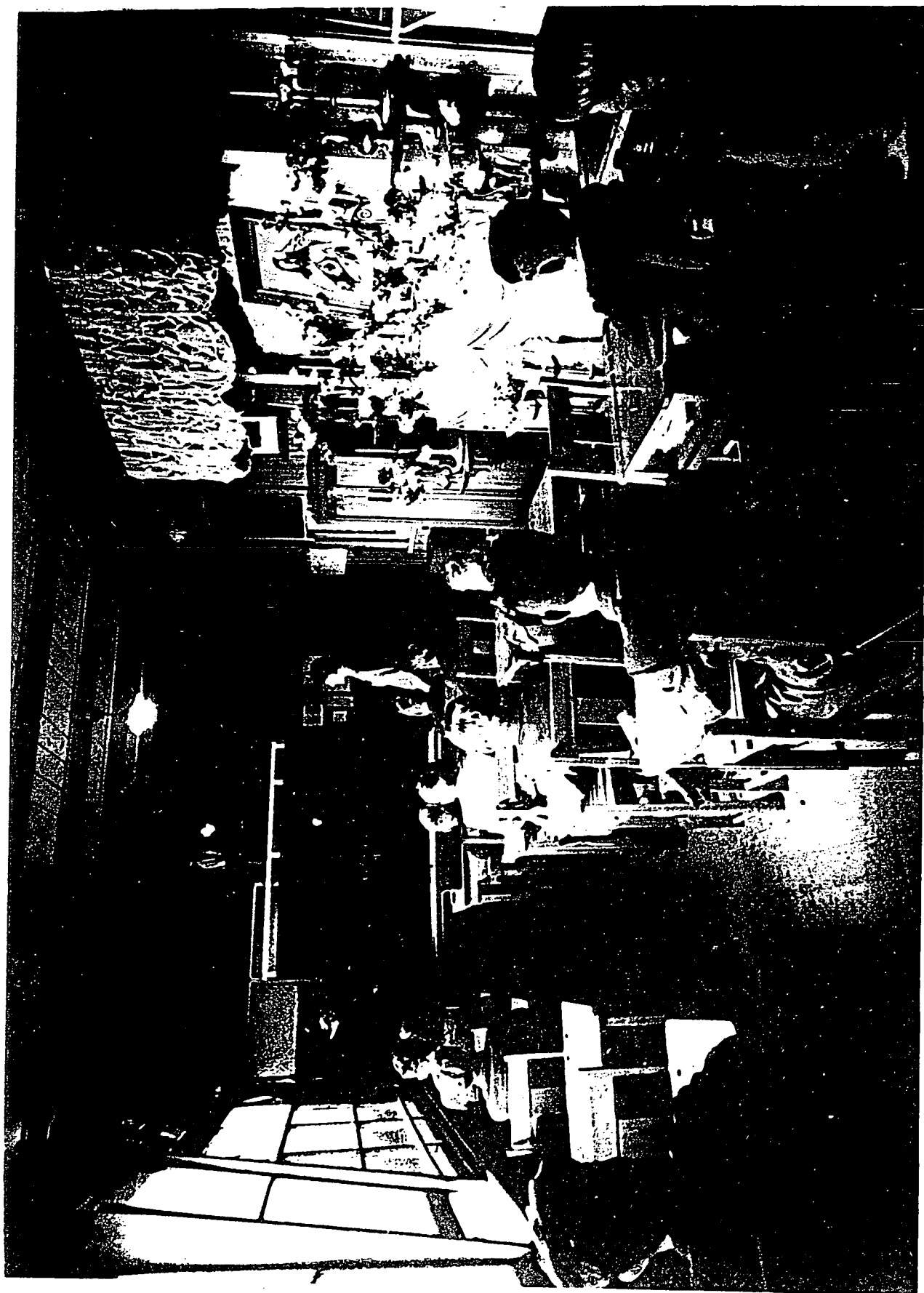
CATHOLIC
CHURCH

GIRL'S
SCHOOL

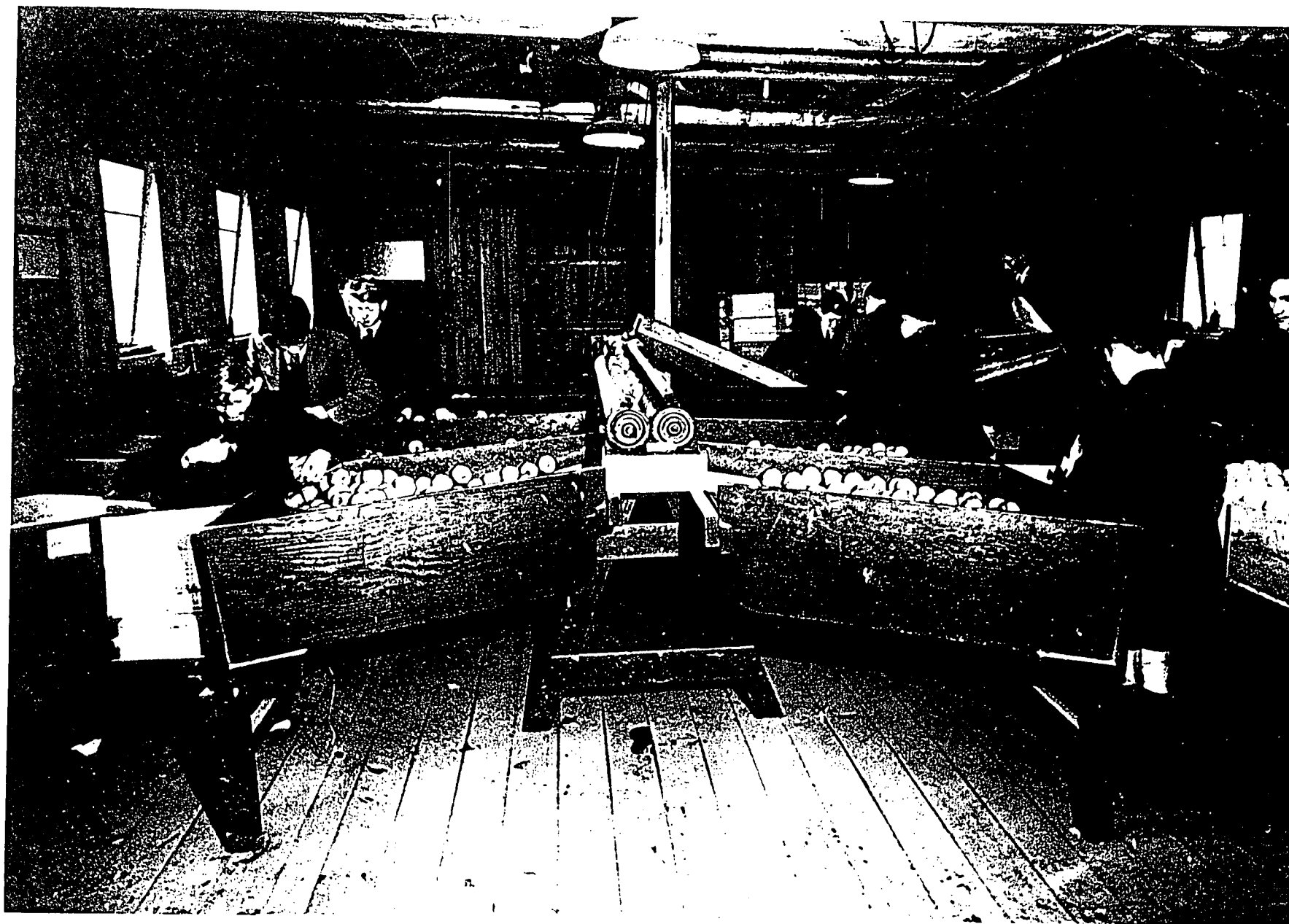
CHRISTIAN
BROTHERS'
HOUSE 1444

(formerly
Presbytery)

DRILL HALL
(classroom)



Double 'classroom' in Carmel Hall Supper Room. Br Alphonsus Mogg front left. 1946
Other class started where photographer is standing, facing opposite direction.



APPLE GRADING

Br. Harry (Declan) Parker



Cygnest - Picking apples on Christian Brothers' property.
Church & schools in background.

19TH CENTURY CONTACTS BETWEEN CHRISTIAN BROTHERS AND TASMANIA

The first link between the Christian Brothers and Tasmania was in 1847 when the Brothers had decided to leave their first mission in Sydney. One of these first Brothers in Australia, Patrick Stephen Carroll recalled

"The Bishop of Hobartown, Dr Wilson(sic)...heard of our intended departure and begged us not to return to Ireland but to go to him....We had some correspondence on this matter but soon broke off and did not go."¹

The papers of Bishop Robert Willson confirm this approach.² As we have seen they instead returned to Ireland.

In 1874, the second incumbent in the See of Hobart, Archbishop Daniel Murphy announced the setting up of a Catholic Association "having especially in view the introduction of Christian Brothers, or other religious teachers into this diocese."³ The Association was formed in April of 1874⁴ and Murphy gave Brother Ambrose Treacy in Melbourne to understand that the Association had bought a house for the Brothers.⁵ The Vatican Prefect of the Propaganda, responsible for "mission" lands such as Van Dieman's Land, also urged that "some religious institute for boys ought to be provided."⁶ The *Hobart Mercury* reflected the interest in the Christian Brothers with an article on the Brothers in Ireland in an 1879 issue.⁷ In 1885, Murphy bought the old hospital building at Port Arthur for a College to be known as Saints Peter's and Paul's Seminary.⁸ Oral tradition has it that Murphy intended the Brothers to run it as a boys' reformatory.⁹ The plans were thwarted by its destruction twice by fire.

¹ 'Memoirs of Brother Patrick Stephen Carroll' (Section 1) written in 1888, in M.C.Normoyle(Ed) *Memories of Edmund Rice*, Christian Brothers (Private Circulation) 1979 pp. 35ff

² However it was to his Vicar General Fr. Hall that the Brothers wrote. See letter of Willson to Fr. McEncroe 10/5/58 in Willson Papers, cited in W.T. Southerwood, *The Convict's Friend - Bishop R.W.Willson* (Stella Maris Books, Georgetown) 1989, p.320

³ Bishop Murphy's *Pastoral for Lent*, Sexagesima Sunday 1874, Catholic Archives, University of Tasmania CA 6/MUR 21 A & B.

⁴ J.H.Cullen, *Chronology of the Diocese in the Time of Archbishop Murphy*, in Cullen's Minute Book, p.66ff, Catholic Archives, with additions by Tony Le Clerc 1994

⁵ Treacy to Superior General Hoare, 25/2/1875 in K.K.O'Donoghue, *op. cit.*, p.94

⁶ written in response to Murphy's report. Murphy quoted the letter of 17/9/82 in his 1883 *Lenten Pastoral*, Catholic Archives, CA 6/MUR 27

⁷ *Hobart Mercury*, Sat 21/6/11879

⁸ Cullen *Chronology*, loc cit. 1885

⁹ See Jetson, p.10

Murphy had correspondence on several occasions with Br. Ambrose Treacy of Melbourne between 1868 when the Brothers returned to Australia, and the turn of the century. Treacy seemed evasive in response to Murphy's requests. It would seem that Treacy was reluctant to send Brothers to Hobart while the Murphy dynasty was in operation¹⁰. In writing to Dublin, Treacy called the Hobart Diocese a "family operation".¹¹ Ever optimistic, Murphy had a College built in Barrack St. Hobart, and the foundation stone, laid in 1904, is quite visible. Murphy gave the yet-to-be-realised College, the name of St. Virgilius, no doubt after the first Chapel of St. Virgil which had been nearby.¹²

In 1908 Archbishop Delaney wrote to the new Brother-in-Charge for Australasia, the Provincial, Brother Patrick Jerome Barron, referring to a long previous promise of "a couple of years", and urging the Brothers to come to Hobart.¹³ This time there is a ready response, although Delaney had laid the groundwork by personally communicating with the brothers' Superior General Br. Maxwell in Dublin, and then standing on his record of helping the Brothers in Ballarat where he had been the Vicar General.¹⁴ One last minute obstacle to the Brothers opening in Hobart was the Cardinal-Archbishop of Sydney, Patrick Moran who was insisting with all the weight of his episcopal powers that the Brothers instead take over St. Mary's Boys School next to the Cathedral in Sydney. His Administrator O'Haran wrote to Provincial Barron, referring to the Brothers' proposed openings for 1911:

"After all, what is Townsville but a stewing-pan,
and what is Hobart but a cemetery! At most they
are Townsville and Hobart..."¹⁵

In the face of episcopal interdict¹⁶, Barron managed to take on Townsville, Hobart and Sydney, all in the same year.

¹⁰ See APPENDIX B for a brief account of the early years of the History of the Catholic Church in Tasmania, and the Murphy dynasty.

¹¹ Treacy of Superior General Maxwell, 17/1/1881. full text in K.K.O'Donoghue. *op.cit.* p.145

¹² See APPENDIX B

¹³ Delaney to Barron, 8/1/1808, copy in Christian Brothers Provincial Archives, Treacy Centre, Parkville; copy in *Barrack St. Annals Vol I.*

¹⁴ *ibid*

¹⁵ O'Haran to Barron, 19/1/1911, letter in Provincial Archives, Strathfield (now moved to Balmain)NSW, text quoted in full in the *Necrology 1950* of P.J.Barron, p.477 Note: part of the Brothers' school at Barrack St was built on the old St Mary's Cemetery.

¹⁶ Moran threatened to impose an Interdict on the Brothers' Training College if they did not take over St Mary's, Sydney. Letter Moran to Barron 18/1/1911. quoted in full in Barron's *Necrology 1950* p.476

**CORRESPONDENCE BETWEEN ARCHBISHOPS AND THE
CHRISTIAN BROTHERS' PROVINCIAL COUNCIL**

In the Brothers' Archives, and to a lesser degree, in the Tasmanian Catholic Archives, there are boxes of correspondence between the Archbishops and the Provincials. There is only one letter before 1930, from Archbishop Delaney, urging Brother Barron to send Brothers to Hobart, and calling in favours he has been promised.¹

Much of the correspondence between the 1930's and the 1960' concerns the possibility of Brothers staffing various proposed establishments. The Archbishops tend to be very complimentary to the Brothers. Thus in 1930 when the possibility of an orphanage at St. Leonard's (Launceston) is under consideration, Hayden tells Brother Ben Hanrahan,

"a good day's work was done when they made you Provincial".²

Archbishop Justin Simonds always praised the Brothers publicly, talking of their "foremost place in Tasmanian education."³ However one senses some tension in Simonds' correspondence, when he points out the lack of vocations to the priesthood from the Brothers' College in Launceston⁴ and on another occasion is "painfully disappointed to note that neither the Brothers nor the boys were present at the Solemn High Mass which inaugurated the Forty Hours Devotion."⁵ Other letters to Simonds in the Diocesan Archives, especially from St. Virgil's Principal Anselm Kearney (with whom he did much on the broader Tasmanian educational and assessment issues), show a very deferential tone, sometimes apologetic, almost obsequious in their requests for the Archbishop to open this building, to permit a fair, to write an inscription, to seek the Archbishop's wishes in relation to the Governor's presence at at function:

¹ Delaney to Barron, undated, 1908, Provincial Archives, Treacy Centre, Parkville.

² Hayden to Hanrahan, 31/7/30, letter in Treacy Centre.

³ Simonds to Br Stan Mullin, Principal of St. Patrick's Launceston, in a letter for inclusion in the 1940 College Annual, 23/12/40. Copy in Tasmanian Diocesan Archives.

⁴ *ibid*

⁵ Simonds to Carew, 10/6/37, Original in *Launceston Annals, Vol I* Carew in a note attached pointed out that already "the boys attended the 7 o'clock" Mass on this day, a school day.

"I should be glad to get any instructions you may choose to offer."⁶

Simonds testiness was further demonstrated when in 1941 he expressed his displeasure that the Postulator, Brother Justus Smith had not referred his mission to the Archbishop, and that Stan Mullins had organised a retreat for the St. Patrick's students without his knowledge.⁷ Yet on Simonds translation to Melbourne, Sixtus Boylan, then Principal of St Virgil's said that they had "lost a dear friend,"⁸ while Simonds for his part wrote in highly laudatory terms of the work at St. Virgils:

I formed a very high opinion of the Christian Brothers as
Christian Educators."⁹

Archbishop Tweedy was more positive in telling then Provincial Leonard Mackey of his desire to have his Boys' Town in Glenorchy staffed by Christian Brothers

"than whom I prefer no others."¹⁰

When the new Province is established in 1953, Tweedy congratulates Bernard Garvey and enthuses:

"I can assure you that our relations with your Brothers are most
cordial and I find them most cooperative in every way."¹¹

However, these Archbishops' praises and phrases were as nothing compared to the torrent of "very persuasive silver-tongued prose"¹² that poured from the pen of Guilford Young, Archbishop of Tasmania for 33 years from 1955.

We see Guilford Young writing to Provincial Garvey, with exaggerated humility:

"mindful of your great kindness and generosity to me over
the years, I dare to make this request" (about a central College
in the Newstead area, 1955)¹³

and during negotiations in 1956 about the Brothers possibly staffing a Burnie College, with a little hurt:

⁶ Anselm Kearney to Simonds, 25/7/39, in relation to Simonds presiding at a Ball and a Fair. Ensuing correspondence reveals a rather upset Simonds about apparently being snubbed, and about the Governor's presence. Kearney has to write an "eggshells" letter to mollify Simonds. Letters in Tasmanian Diocesan Archives.

⁷ Mullin in *Launceston Annals*, 9/9/41

⁸ Sixtus Boylan, 1942 *St. Virgils College Annual Report*, in *Barrack St. Annals*, p.95

⁹ Simonds to Boylan, quoted in 1942 *Annual Report* cited above

¹⁰ Tweedy to Mackey, 16/4/45, letter in Treacy Centre.

¹¹ Tweedy to Garvey, 31/1/54, letter in Treacy Centre.

¹² Description by Linus Kelty, Provincial 1966-72, now Archivist, St. Patrick's Province, Treacy Centre, Parkville.

¹³ Young to Garvey, 12/1/55, Letter in Treacy Centre.

"I am not implying that you are second best. You know my regard for you and the Brothers' work better than to think so."¹⁴

In the same year writing a "preliminary letter" about opening a school at Devonport, the Archbishop becomes fulsome with flattery:

"Since the Christian Brothers have been the pioneer educators of boys on this island, I feel that I should make the first offer to them for the staffing of this school as I did in the case of Burnie"¹⁵

He adds that it would be a "ideal locale for their holidays"!

Sometimes he pressures the Brothers with a sense of desperation,

"(I have) seen the frightful effects on our Tasmanian children of the lack of Catholic schooling"¹⁶

or with calculated emotion:

"You can imagine how I felt when we ended the night and it looked as if we would have to refuse schooling to a big number of 4th grade boys next year."¹⁷

Sometimes he plays the Protestant card. He tried to goad Provincial Garvey into an early start at Austins Ferry by bending the truth a little:

"The Church of England school, Hutchins, have purchased many acres nearby (and) have already established a 'feeder' school."¹⁸

Later he tells the Superior General of how Devonport Catholics are "battling the Protestant ethos"¹⁹. At times he stands on his dignity as a Prince of the Church:

"after 18 years of episcopacy in different parts of Australia....,"²⁰

while at other times he shares his despondency:

"have pity on me in my plight and keep me in your prayers."²¹

Archbishop Young twice requests that certain Brothers be left as Superior beyond their term. In 1959 he asked that Malachy Hessian be left to supervise the construction of Austins Ferry as

"Brother Hessian is one of the most respected educationists

¹⁴ Young to Garvey, 14/1/56, Letter in Treacy Centre

¹⁵ Young to Garvey 24/8/56, Letter in Treacy Centre

¹⁶ Young to Jerome Levander (Consultor - Garvey had a stretch of illness) 4/11/60, Letter in Treacy Centre

¹⁷ ibid

¹⁸ Young to Garvey, 12/12/57, Letter in Treacy Centre. The Hutchins "threat" came to nothing, the Brothers did not open Austins Ferry till four years later, and the "few acres" of the Church of England are still vacant nearly 40 years on.

¹⁹ Young to Superior General Austin Loftus 25/8/66, Copy in Treacy Centre

²⁰ ibid; Actually he was Bishop in only two "different parts of Australia", Canberra-Goulburn, and Hobart.

²¹ Young to Garvey, 14/1/56, Letter in Treacy Centre

APPENDIX M Correspondence between Archbishops & Brothers
in this State and is esteemed most highly by all kinds of
groups...these assets would be of inestimable value."²²

M - 4

Then in 1971 he requests that Kieran Stewart be left for a further term as Superior at Devonport as

"his competence, enthusiasm and hard work has had a marked impact not only on the wider community of Devonport but on the wider community of the State.... Another year of Brother Stewart's dynamism would have an immeasurable effect..²³

In both letters, the Archbishop acknowledges the nature of his "unusual request" and his understanding of the Brothers if they chose not to accede. They did not accede to either request. They preserved the independence from episcopal control, hard-won in the early decades of the order in Ireland, and again in the period after the Maynooth Decrees of 1875.²⁴

Almost always between the Archbishops and the Brothers in their correspondence, there is an underlying cordiality and personal respect, born out of regard for each other's offices but also out of personal experience and knowledge of each other.

²² Young to Garvey 3/11/59, Letter in Treacy Centre

²³ Young to Kelty 27/9/71, Letter in Treacy Centre

²⁴ See K.K.O'Donoghue, *op. cit.* pp.328,329. and William Gillespie, *The Christian Brothers in England 1825-1880*, (1975, The Burleigh Press, Bristol), pp. 181-183

NON-TEACHING BROTHERS

In the Australian tradition of the Christian Brothers as a teaching order, there were always Brothers who did not teach, and their number is represented in the Tasmanian Brothers. These Brothers were variously called "Lay Brothers" (a tautology!), "Domestic Brothers,"¹ Coadjuter Brothers,² and *conversi*,³ with implications for seniority (they were ranked below school Brothers), for dress (they wore a Habit with no cincture) and for prayers (they did not recite the Latin Office).⁴ Since about 1968, there have been no distinctions. The term "non-teaching Brother" might be used if it was necessary to differentiate. These men worked around Brothers' institutions, especially the Boys' Homes, in a variety of ways, either in direct maintenance of plant, or indirectly in fundraising through farming.

In Tasmania, the Brothers owe their origins to a non-teacher, Alphonsus (Phonse) Prunster. As we have seen, he virtually singlehandedly set up the plant and classrooms at St. Virgil's in 1909 and 1910. During this time he lived alone in Fr. Therry's old house opposite the Cathedral, but quickly earned the friendship of many of the local youngsters who would gather about him as he went about his activities.⁵ This small scale informal public relations exercise may well have contributed to the larger than expected numbers at the opening of St. Virgil's in February 1911.⁶

Four Tasmanians have been non-teaching Brothers. Sebastian Bresnehan, the second Tasmanian to join the Brothers in 1916, joined as a non-teacher. He had originally intended to be a priest, but an accident with a threshing machine while

¹ See article entitled "The Domestic Brother" in *Our Studies*, April 1929 p.6

² cf. Formula for the "Renovation of Perpetual Vows for Coadjuter Brothers" in the Brothers' prayer book, *Exercises of Piety*, 1950.

³ Baptist Flood in his *Diary*, includes annual lists of the number of Brothers taking vows. He has separate columns for "School Bros" and "conversi". See Nov 1935 and 1936.

⁴ (anonymous - perhaps J.L. Kelty), "The Position of the Non-teaching Brother in the Congregation" in *Renewal II*, the published documents of the Brothers' 1971 Provincial Chapter held in Melbourne. pp118ff.

⁵ These recollections of Brother Prunster are from a 1993 interview of Br. Russell Peters with an elderly lady in Box Hill Victoria, since deceased, who was one of these children who knew Br. Prunster. Unfortunately the tape of the interview was damaged irreparably and her name is not recalled.

⁶ see *Barrack St. Annals*. pp.3 & 5

home on holidays from St. Virgil's caused his left hand to be amputated, and barred him from priesthood.⁷ He joined the Brothers and worked for many years on Western Australian farm-schools and institutions at Clontarf, Tardun and Bindoon. He was in charge of the Tasmanian farm-school Lourdes Hill College at Cygnet 1953-55. In all of these and successive places, stories abound of his prodigious feats of physical work despite only having one good arm.⁸

Another Tasmanian who was a non teaching Christian Brother, was one of the O'Neill's, Clement (Br. Cletus). Cletus had developed many of his practical skills as a student under Br. Anselm Geraghty in Launceston and briefly worked for an electrical firm. All his life as a Brother was spent mainly at two places in Western Australia -the Boys' Homes-cum-farm-schools at Tardun and Bindoon. Cletus developed a reputation for maintaining primitive machinery and vehicles in useful condition long after the time intended by the manufacturers. Like Sebastian Bresnehan, Cletus was called upon late in his life to teach, taking over formal welding and metalwork classes at Bindoon's Keaney College, as it had become known. He only returned to Tasmania on family visits.

The Superior of Bindoon when Cletus O'Neill died in 1989 was a fellow Tasmanian, George Thornton, whose father had been great friends with the O'Neill boys.⁹ George too had joined the Order in 1954 and become a non-teaching Brother. For many years was in charge of the farm at the Juvenate at Bundoora outside Melbourne and while there, his cattle won awards at the Royal Melbourne Show. With the closure of the Juvenate and then the farm in the early 1980's, George transferred to the Western Australian Province and managed the farm at Bindoon.

Another Tasmanian to join the Brothers as a non-teacher was James Sutton. After some years working on the farm at Bundoora, he did his teacher training, and taught at St. Patrick's, Launceston and St. Peter's Hobart.

Other non-teaching Christian Brothers who later became teachers and worked in Tasmania included John Coswello, Denis Phillips and Kevin Delaney. The latter

⁷ D.M.Boulter in Bresnehan's *Necrology* 1963. pp.1-28

⁸ *ibid*

⁹ G.Thornton's speech at the funeral of Cletus O'Neill. reported in O'Neill's *Necrology* *op cit*

two, after working respectively as cook and farmer, became educational administrators. Phillips was Principal of St. Peter's School Hobart and then of St. Patrick's and its successor, Sacred Heart Launceston, after which he worked with the Catholic Education Office in Hobart. Delaney became a member of the Provincial Council and while living at Gagebrook, inspected the Brothers' schools in Tasmania.

The Brothers' role was never seen solely in terms of working in a classroom, and in Tasmania, there have nearly always been Brothers, usually older, whose talents and gifts were put to use in a variety of non-teaching ways.

Harry Parker, although a teacher, ran the farm at Cygnet when the Brothers first went there in 1944, learning a whole new range of skills including the growing/ picking/ sorting/ packing of apples, and pig-raising. When he "retired" from the classroom in 1985, he became groundsman at St. Paul's School Bridgewater, while living at Gagebrook. Other Brothers in their retirement from the classroom at St. Virgil's have indulged their skills in maintenance (Casimir Fenwick and Columba Fanning), conducted fundraising campaigns (Norbert Moore and Laurie Moloney) and worked in the library (Greg Smith). Harry Parker and Luan Addicoat became grandfather figures to local very young children while Anselm O'Neill's retirement in Launceston enabled him to give 20 years of service to the local parish.

These Brothers saw that their basic commitment to God in the Spirit of Edmund Rice, could be lived out in many ways of serving others especially in reaching out to young people.

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Peter Flint
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Linus Keltly
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T.Denis McGuire
Peter (David) Mitchell
Harry (Declan) Parker

Russell Peters, and his recollections of a 1993 interview with a elderly woman in Box Hill, Victoria, since deceased who had been a small girl in Hobart in 1910, and who knew Br. Alphonsus Prunster. The tape of the interview was damaged irreparably, and no written account was made.

Father John Wallis
Sister Marlene Binns S.S.J.

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